

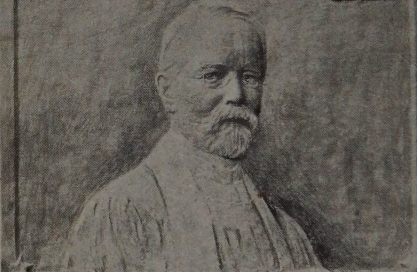
School of Theology at Claremont



1001 1330191

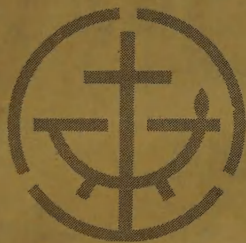
Charles Wesley Hingwell

MDCCC



Founder of St. Mary's School 1868  
Rector for fifty one years

Ex Bibliotheca Sua  
Hic Liber Fiduciarius  
Episcopo Dioecesis  
Los Angeles Legatus Est



Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

From the library of

1.75





THE EVIDENTIAL VALUE  
OF  
THE HOLY EUCHARIST.



BV  
825  
M3  
THE EVIDENTIAL VALUE

OF

THE HOLY EUCHARIST.

BEING

THE BOYLE LECTURES FOR 1879, 1880,

*DELIVERED IN THE CHAPEL ROYAL, WHITEHALL,*

BY THE

REV. GEORGE FREDERICK MACLEAR, D.D.

WARDEN OF S. AUGUSTINE'S COLLEGE, CANTERBURY;  
LATE HEAD MASTER OF KING'S COLLEGE SCHOOL, LONDON.

1833-  
1902

London:  
MACMILLAN AND CO.

1883

[All Rights reserved.]

Ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνετε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὔ ἂν ἔλθῃ.

1 Cor. xi. 26.

ΕΝΝΟΗΣΟΝ ἡλίκον ἐστὶ τὴν ὑφ' ἡλίῳ κειμένην ἀπα-  
σαν Ἐκκλησίῳ ἐν χρόνῳ βραχεῖ τοσοῦτων ἐμπλήσαι,  
ἔθνη μεταθεῖναι τοσαῦτα, μεταπεῖσαι δῆμοις, ἔθνη κατα-  
λῦσαι πατρῶα, σὺνηθείαν ἐρριζωμένην ἀνασπάσαι.....  
βώμοις καὶ ναοῖς καὶ ζόανα καὶ τελεταῖς, καὶ τὰς ἐναγεῖς  
ἐορτάς, καὶ τὴν ἀκάθαρτον κνίσσαν ὥσπερ κάπνον τινὰ  
ἀφανίσαι.

S. CHRYSOSTOMUS *Contra Jud. et Gent.*



## PREFACE.

VARIOUS circumstances incident to a change of work have conspired to delay the publication of these Lectures, which ought to have appeared some time ago.

I have taken the opportunity, which the interval has afforded, to expand some portions of the argument, and to add the necessary notes.

Since the delivery of the first portion of these Lectures my attention has been called to a remarkable sermon by the Rev. Dr Salmon, Regius Professor of Divinity in the University of Dublin, in which, without my knowing it, he has traversed a portion of the same ground<sup>1</sup>.

I have not scrupled, therefore, in bringing out these Lectures, to refer to that Sermon, and to make more than one quotation from it.

<sup>1</sup> See pp. 37—53 of *The Reign of Law, and other Sermons*. London, Macmillans and Co., 1873.

Our Lord's Predictions of His Passion, which formed the subject of the second series of the Boyle Lectures, delivered in 1880, I have ventured to transpose to a more appropriate position in the middle of this work, and I have endeavoured to group together and exhibit in a continuous narrative the principal passages which bring out His foreknowledge of His sufferings.

The more carefully they are considered, the more, I venture to think, they will be found to possess an evidential value peculiarly their own. Regarded even from a merely human point of view, they stand absolutely alone. Once, and once only, in the history of the world, has One in mortal form claimed a foreknowledge of His end with all its attendant circumstances, and unfolded them in a series of orderly and progressive predictions, which have in each case a special local colouring, are inseparably bound up with the most varied places, occasions, and circumstances, and harmonise with the details of a narrative involving a multiplicity of incidents apparently trivial and of small account.

These predictions are evoked by no forced or artificial causes. They are not made in merely abstract forms. They move along with a continuous and consistent progress. They present at every turn points of harmony, which it is impossible to imagine that

ingenuity could have been subtle enough to fabricate, and are too striking to have been the result of accident or afterthought.

In the Institution of the Holy Eucharist they reach their culminating point, and the history of its Institution could be established by satisfactory proof, even if none of the Gospels had come down to us.

It thus presents us with a means of testing the truth of the Gospel narratives by independent evidence, and the acceptance and celebration of the Eucharistic Rite in the age when it first appeared, remains an inexplicable phenomenon, unless the Institutor was all He claimed to be and all the Church has understood Him to have been.

In the hope that the following pages will be found helpful by those who are striving for the Faith, and with the prayer that Almighty God will, through Jesus Christ, bless them to the confirmation of His Word, I commit them to the reader.

G. F. M.

S. AUGUSTINE'S COLLEGE,  
*Lent, 1883.*

"We shall not say too much if we designate the Lord's Supper the climax of the ancient Christian worship, in which the congregation celebrated its reconciliation with God in Christ, the Mediator between God and man; and find in its uninterrupted celebration the first proof of the steadfast faith of the Church in the divine nature of Christ."—DORNER's *Doctrine of the Person of Christ*.

"No evidence of the power and reality of a belief can be less open to suspicion than that which is derived from public services, which, as far as all evidence reaches, were contemporaneous with its origin, and uninterruptedly perpetuated throughout the body which holds it."—WESTCOTT's *Gospel of the Resurrection*.



# CONTENTS.

## PART I.

### *THE RELIGIOUS REVOLUTION WHICH IT ATTESTS.*

#### CHAPTER I.

##### *THE CESSATION OF THE ANCIENT SACRIFICIAL RITUAL.*

	PAGES
i. The Hypothesis suggested by the writer of the Epistle to the Hebrews . . . . .	1—5
Its realisation:	
ii. The ancient altar found at Tynemouth . . . . .	5, 6
iii. The contrast between two epochs:	
(α) The elevation of the Emperor Augustus to the chief pontificate . . . . .	7—11
(β) The Letter of Pliny to Trajan . . . . .	11—13
iv. The religious revolution thus attested by the cessation of the ancient sacrificial ritual, though	
(α) As old as the world . . . . .	14, 15
(β) Once universally celebrated . . . . .	16—18
(γ) Religious customs are the most difficult to eradicate . . . . .	19—21

## CHAPTER II.

*THE DEEPER CONVICTION OF SIN.*

	PAGES
i. Another feature of this singular Revolution . . . .	22
The ancient sacrifices have ceased though the motives that prompted them have never lost their power . . . .	23
ii. Examination of these motives :	
(a) Acknowledgement of the Deity . . . .	23
(β) Expression of gratitude . . . .	24
(γ) Supplication for Divine aid . . . .	25, 26
(δ) The Conviction of Sin . . . .	27, 28
iii. Sense of Sin in the Ancient World . . . .	29, 30
Its deepening by Christianity . . . .	30, 31
(a) Moral heroism of the last eighteen centuries . . . .	32, 33
(β) General confession of shortcoming . . . .	34—36
(γ) Testimony of Poetry, (a) Ancient, (b) Modern . . . .	37—39
iv. Yet, though deepened, as it never was before,	
(i) Men have never had recourse to the ancient ritual of expiation . . . .	40, 41
(ii) Or restored the ancient sacrifices . . . .	42, 43
v. Inference from these facts of History . . . .	44

## CHAPTER III.

*THE SINGLE SACRIFICIAL RITE OF CHRISTENDOM.*

i. A third peculiarity of this remarkable revolution . . . .	45
ii. Sacrifices have passed away, but sacrificial terms still remain . . . .	46
And they have grouped themselves round a single Rite . . . .	47
Its various names . . . .	48
Its peculiar features . . . .	49
How they would have struck the proprætor of Bithynia . . . .	51—53
iii. Origin of the Rite :	
(a) Testimony of S. Paul . . . .	54
(β) He ascribes it to a <i>Person</i> . . . .	55, 56
(γ) Such an appropriation unparalleled . . . .	57, 58
iv. Some explanation clearly demanded . . . .	59

# CHAPTER IV.

## JEWISH PREJUDICES OF THE FIRST DISCIPLES.

	PAGES
i. Prepossession and dominant Ideas often appealed to as the proximate causes of religious revolutions . . .	60
ii. Does the explanation apply here?	
(a) The First Disciples were Jews . . .	61
(β) The strict monotheism of the Jews . . .	62
(γ) Their iconoclastic fervour illustrated in the times of	
(i) Herod the Great . . .	63, 64
(ii) Pilate . . .	64, 65
(iii) Caligula . . .	65—68
iii. But the innovations thus offered were nothing compared with the conduct of those who first celebrated the Eucharistic Feast . . .	68
(a) It ascribed to the Institutor the power to forgive sin . . .	69
(b) It commemorated the Death of a Human Victim . . .	69, 70
(c) It was utterly opposed to the whole genius of Judaism . . .	71
iv. It cannot be explained as	
(a) A Funeral Feast . . .	71, 72
(b) A meal symbolizing a common brotherhood . . .	72—74
No parallel to such a Rite in Judaism . . .	75
It must have been hallowed and supported by some unquestionable sanction grounded on literal historical facts . . .	76

## PART II.

THE FOREKNOWING SUFFERER WHOM IT  
REVEALS.

## CHAPTER I.

## THE INSTITUTOR OF THE HOLY EUCHARIST.

	PAGES
i. Under what circumstances was this Rite instituted? . . . . .	79
The answer not a matter of dispute,	
The Rite is referred by all the Churches to one particular time . . . . .	79
ii. It was instituted	
(a) on the evening before He suffered . . . . .	80
(β) by One Who predicted His own death . . . . .	81
Unparalleled nature of this phase of human experience	ib.
It is unique, being unknown	
(a) to mankind generally . . . . .	82
(β) to the discoveries of science . . . . .	83
(γ) to the Jewish prophets . . . . .	84
Only claimed by One Person since the world began . . . . .	ib.
Prediction of Glaucus in the <i>Republic</i> of Plato . . . . .	85
One alone has realised these anticipations . . . . .	ib.
iii. How are these predictions to be regarded?	
(a) The answer of the early Church . . . . .	85
(β) The answer of modern rationalism . . . . .	86
(γ) What such a theory involves . . . . .	ib.
iv. An examination of these predictions necessary . . . . .	87
Its importance . . . . .	88



## CHAPTER II.

### THE FIRST CLEANSING OF THE TEMPLE.

	PAGES
i. The natural Division of the Saviour's public ministry	89
ii. Intimations of the End mark its very commencement	90
(a) The First Passover :	
The scene at Jerusalem . . . .	<i>ib.</i>
The first cleansing of the Temple . .	90, 91
The demand for a "sign" . . . .	92
The "Sign" given . . . . .	93, 94
Its originality . . . . .	95—98
(β) The visit of Nicodemus . . . . .	99
His anxious enquiry . . . . .	<i>ib.</i>
The "sign" given to him . . . .	100
The Brazen Serpent . . . . .	101
(1) Its original history . . . .	<i>ib.</i>
(2) Its subsequent history . . .	102, 103
(3) Mentioned by no prophets . .	103
Exalted by our Lord into a distinct prophecy respecting Himself . . . .	104
A sign so enigmatical impossible of invention	105—107

## CHAPTER III.

### THE SYNAGOGUE OF CAPERNAUM.

i. Approach of the Second Passover . . . .	108
Summary of intervening events . . . .	109
ii. The call of S. Matthew :	
The Feast given by the grateful tax-gatherer . .	<i>ib.</i>
(a) The murmuring of the Pharisees and Scribes	110
(β) The enquiry of John's disciples . . . .	111
(γ) The answer :	
(1) The Bridegroom's joy . . . .	<i>ib.</i>
(2) But the Bridegroom will be "taken away"! . . . . .	112
(3) Remarkable features of the expression	113
(δ) The consciousness of the Future it implies .	114

	PAGES
iii. Summary of succeeding events . . . . .	115
Approach of the Second Passover :—the Saviour at Capernaum . . . . .	116
The preliminary Miracles :	
( <i>a</i> ) The Feeding of the Five Thousand . . . . .	116, 117
( <i>β</i> ) The Walking on the Lake . . . . .	118
iv. The gathering in the Synagogue at Capernaum . . . . .	119
(1) Opening of the Discourse . . . . .	120
(2) The sign demanded . . . . .	121
(3) The Sign given; " <i>I am the Bread of Life</i> " . . . . .	122
(4) The murmuring . . . . .	123
(5) The reiteration. . . . .	124
(6) The increased discontent . . . . .	<i>ib.</i>
v. The words now uttered unique :	125
( <i>a</i> ) They have no meaning on the lips of ■ merely human Teacher . . . . .	126
( <i>β</i> ) They presuppose a violent death . . . . .	127
( <i>γ</i> ) They harmonise with what has gone before . . . . .	128, 129

## CHAPTER IV.

### THE TRANSFIGURATION.

i. Summary of events . . . . .	130, 131
ii. The request for a "sign" . . . . .	132
(1) The sign given of the prophet Jonah . . . . .	133
(2) Originality of the sign . . . . .	134, 135
iii. The journey towards Cæsarea Philippi . . . . .	136
( <i>a</i> ) The enquiry . . . . .	<i>ib.</i>
( <i>β</i> ) The testimony of S. Peter . . . . .	137
( <i>γ</i> ) <i>The first clear announcement of the Passion</i> . . . . .	138
( <i>δ</i> ) The allusion to the Cross . . . . .	139, 140
iv. Events preliminary to the Transfiguration . . . . .	141
The retirement for prayer . . . . .	142
The Saviour and the Chosen Three . . . . .	143

	PAGES
The slumbering and the awakening . . . . .	143
The heavenly Visitants—the mysterious converse . . . . .	144, 145
v. The Transfiguration: Importance of the Event . . . . .	146
(a) Its connection with what had preceded . . . . .	147
(β) Its bearing on the Ministry of our Lord . . . . .	148—151

## CHAPTER V.

### THE FEAST OF TABERNACLES.

i. The Events succeeding the Transfiguration . . . . .	152
ii. <i>The second clear announcement of the Passion</i> . . . . .	154
iii. Approach of the Feast of Tabernacles . . . . .	155
Journey of our Lord to Jerusalem . . . . .	156
His sudden appearance in the Temple . . . . .	157
Effect of His words . . . . .	158
His new figures . . . . .	
(a) " <i>The Water of Life</i> " . . . . .	160
(β) " <i>The Light of the World</i> " . . . . .	161
The division amongst His hearers . . . . .	162, 163
(γ) " <i>The Good Shepherd</i> " . . . . .	164, 165
iv. Attitude of the Speaker towards the Prophecies of the Old Testament . . . . .	166, 167
v. His claim to triumph over the hearts of men by the attractive power of <i>His Cross</i> . . . . .	168—170

## CHAPTER VI.

### THE LAST JOURNEY. THE ANOINTING BY MARY.

i. The Sojourn in Peræa . . . . .	171
(a) The mysterious Soliloquy . . . . .	172—175
(β) The message of the Pharisees . . . . .	175
The reply of the Saviour . . . . .	176, 177
Its congruity with previous sayings . . . . .	178

	PAGES
ii. The last journey towards Jerusalem . . . . .	178
(a) The solemnity of the Saviour's demeanour . . . . .	<i>ib.</i>
(β) <i>The third intimation of the Passion</i> . . . . .	179
(γ) Peculiarities of the three Predictions . . . . .	180
iii. The ambitious aspirants . . . . .	181
(a) The solemn question . . . . .	182
(β) The answer . . . . .	183
(γ) The comment thereon . . . . .	183, 184
iv. The arrival at Bethany . . . . .	184
(a) The village feast . . . . .	185
(β) The devotion of Mary . . . . .	185, 186
(γ) The murmuring of the Twelve . . . . .	<i>ib.</i>
(δ) The interpretation of the act . . . . .	187, 188
<i>"She hath come beforehand to anoint My</i> <i>Body to the burying!"</i> . . . . .	188, 189

## CHAPTER VII.

### THE INSTITUTION OF THE HOLY EUCHARIST.

i. The Triumphal Entry . . . . .	190
ii. The Day of Questions . . . . .	191
(a) The coming of the Enquiring Greeks . . . . .	191, 192
(β) The seed corn cast into the ground . . . . .	192
(γ) The Prayer . . . . .	193
(δ) The Voice from Heaven . . . . .	193, 194
(ε) The comments of the People . . . . .	194
(ζ) The inimitable originality of the incident . . . . .	195, 196
Its harmony with previous incidents . . . . .	197, 198
iii. Maundy Thursday . . . . .	199
Minute provision for this Passover . . . . .	<i>ib.</i>
Preparation of the Upper Room . . . . .	200
(1) The Entry of the Saviour . . . . .	<i>ib.</i>
(a) The Feet Washing . . . . .	201
(b) The first intimation of treachery . . . . .	<i>ib.</i>
(c) The dipping and giving of the sop . . . . .	202, 203
(d) The departure of the Traitor . . . . .	204



# Contents.

xvii

	PAGES
(2) The Institution of the Holy Eucharist . . .	205
(a) The brevity of the narrative . . .	206
(b) The calmness of the Holy One . . .	<i>ib.</i>
(c) Prediction of His denial and desertion . . .	<i>ib.</i>
(3) The subsequent conversation . . .	207
The questions	
(a) Of S. Thomas . . .	<i>ib.</i>
(b) Of S. Philip . . .	<i>ib.</i>
(c) Of S. Jude . . .	208
Individuality of the enquirers . . .	<i>ib.</i>
(4) The renewal of the conversation . . .	<i>ib.</i>
The Vine and the Branches . . .	209
The approaching departure . . .	210
The last High-Priestly Prayer . . .	<i>ib.</i>
iv. Review of the narrative . . .	211
The Foreknowing Sufferer on the eve of His Passion . . .	212
His ineffable calmness . . .	213
He declares Himself the originator of a new Covenant . . .	215
The Institution of the Eucharist the culmination of all previous predictions of the Passion . . .	215, 216

## PART III.

*THE RISEN SAVIOUR WHOM IT PROCLAIMS.*

## CHAPTER I.

*THE AGONY IN GETHSEMANE.*

	PAGES
i. The approach to Gethsemane . . . . .	219, 220
ii. Remarkable change in our Lord's demeanour . . . . .	220
(a) Words used by	
(i) The Evangelists . . . . .	<i>ib.</i>
(ii) Our Lord Himself . . . . .	221
(β) The Agony; the thrice-repeated prayer . . . . .	222, 223
iii. Special features of this mysterious incident . . . . .	223
(a) The carefulness with which it is recorded . . . . .	<i>ib.</i>
(β) The change of demeanour it attests . . . . .	224
(γ) The time when it is recorded to have taken place . . . . .	225
(δ) The ineffable calm that succeeded it . . . . .	225, 226
iv. What was this mysterious struggle? . . . . .	227
(a) Its enigmatical nature guarantees its authenticity . . . . .	227, 228
(b) Its congruity with	
(a) S. Luke xii. 49, 50 . . . . .	229
(b) S. John xii. 26—28 . . . . .	230, 231
(c) Its true import . . . . .	232

# CHAPTER II.

## THE CRUCIFIXION.

	PAGES
i. The Fact of the Crucifixion	
(a) Recorded by each of the Four Evangelists . . . . .	233
(b) In an historical age never disproved . . . . .	<i>ib.</i>
ii. Conduct of the Apostles :—	
Their cowardice ; their flight . . . . .	234
Yet after a brief interval they celebrate the Eu- charistic Feast . . . . .	235, 236
iii. What is the explanation of the change? . . . . .	236
1. It does not emerge after the lapse of centuries	237
2. But within thirty years after the death . . . . .	<i>ib.</i>
3. What was there in its circumstances to suggest the idea of a sacrifice? . . . . .	<i>ib.</i>
4. Contrast it with	
(a) human sacrifices in Classical times . . . . .	238
(β) the system discovered by Cortez in Mexico . . . . .	<i>ib.</i>
5. The actors in the scene on Calvary . . . . .	239
Who would have thought it a sacrifice? . . . . .	240
iv. The central Cross on Golgotha	
(a) Attracts to itself all previous symbolism . . . . .	241
(β) He who died thereon is regarded as	
(1) The true Paschal Lamb . . . . .	<i>ib.</i>
(2) The true High Priest . . . . .	242
(3) The Intercessor in heaven . . . . .	243
v. Contrast such an ascription with	
(a) The age when it began . . . . .	244
(b) The persons by whom it was made . . . . .	<i>ib.</i>
(c) The hopeless ignominy of the scene itself . . . . .	245
Must not some event have occurred in the interval between the death and the commencement of this ascription? . . . . .	<i>ib.</i>

## CHAPTER III.

## THE RESURRECTION.

	PAGES
i. Was there such an event? . . . . .	246
The answer of the Church . . . . .	<i>ib.</i>
ii. The burial of the Lord . . . . .	247
The guarded tomb found empty on the third day . . . . .	248
iii. The Resurrection : . . . . .	249
(a) It alone explains the celebration of the Holy Eucharist which otherwise passes understanding . . . . .	250, 251
(b) It alone satisfies the teaching of S. Paul . . . . .	252, 253
iv. Contrast of the Eucharistic Rite with the revolting ceremonies of the popular faiths of the day . . . . .	254, 255
Its majestic simplicity . . . . .	256
As testified by primitive Eucharistic Services . . . . .	257

## CHAPTER IV.

## THE THEORY OF VISIONS.

i. The celebration of the Holy Eucharist inconsistent with the idea of imposture . . . . .	259
ii. The theory of imposture rejected by Baur and Strauss . . . . .	260
iii. Other hypotheses of modern Rationalism :—	
(a) The death of the Lord unreal . . . . .	261
The difficulties such a supposition involves . . . . .	262, 263
Impossibility of removing them . . . . .	264, 265
(b) The idea of the Resurrection due to Visions . . . . .	265
Inconsistency of the theory with the style of the narrative . . . . .	266
iv. Features of the narrative :—	
(a) Its extraordinary calmness . . . . .	267

	PAGES
(β) It does not represent the appearances of the Risen One as Visions . . . . .	268
(γ) It puts the first of them on the third day . . . . .	269
(δ) It gives no indication of excitement or enthusiasm . . . . .	270, 271
(ε) It represents these Visions, if they were Visions, as suddenly ceasing . . . . .	272, 273

## CHAPTER V.

### THE RISEN LIFE.

i. The Risen Life unique . . . . .	274
Unlike (α) the traditions of the Old Testament . . . . .	275
(β) The conquests of death recorded in the New . . . . .	276
(γ) The traditions of Hellenic mythology . . . . .	277
Special peculiarities of the Risen Body . . . . .	278
These unaccountable on any theory of visions . . . . .	279
ii. Congruity with all that had gone before . . . . .	
(α) of the <i>actions</i> of the Risen One . . . . .	<i>ib.</i>
1. His stern reserve during His earthly life in the exercise of miraculous power . . . . .	280
2. Would any enthusiast have deemed the maintenance of this necessary after the Resurrection? . . . . .	281
3. Its maintenance incompatible with the Visionary Hypothesis . . . . .	<i>ib.</i>
(β) of His <i>words</i> . . . . .	282
1. The former unwillingness to gratify mere curiosity ; . . . . .	283
2. The same reserve now maintained . . . . .	284
(γ) of His <i>moral attributes</i> . . . . .	

	PAGES
iii. Difficulty of portraying a Conqueror of Death . . .	284
Maintenance of a perfect balance in the Gospels	<i>ib.</i>
Contrast with the inflated exaggerations of the	
Apocryphal Gospels . . . . .	285
The union of majesty and simplicity incompatible	
with the Visionary Hypothesis . . . . .	286

## CHAPTER VI.

## THE WITNESSES OF THE RESURRECTION.

i. Paley's remarks as to the Witnesses being confined to the Disciples . . . . .	287
ii. Congruity of their words and actions with previous notices . . . . .	288
(i) The visit to the Tomb	
(a) <i>Of the holy women</i> . . . . .	289
(β) <i>Of S. Peter and S. John</i> . . . . .	290
The actions of each Apostle . . . . .	291
The silence of S. John . . . . .	292, 293
(ii) The appearance of the Risen Saviour to	
(a) <i>Mary Magdalene</i> . . . . .	294
Her previous history . . . . .	295
Her conduct at the Tomb . . . . .	296
The utterance of her name . . . . .	297
(β) <i>S. Peter</i> . . . . .	298
The meeting between the Conqueror	
of Death and the false Apostle . . . . .	299
How it would have been handled in	
a mythical narrative . . . . .	<i>ib.</i>
How it is related . . . . .	<i>ib.</i>
The silence of S. Paul and S. Luke . . . . .	<i>ib.</i>
The appearance to the Apostle <i>alone</i> . . . . .	<i>ib.</i>
Its congruity with the Lord's own	
precept . . . . .	<i>ib.</i>



## Contents.

xxiii

	PAGES
(γ) <i>S. Thomas</i> . . . . .	300
The evidence he craved . . . . .	301
His previous history; his tempera- ment . . . . .	302
The narrative a psychological unity	ib.
(δ) <i>The Seven on the Lake</i> . . . . .	303
The night of toil . . . . .	304
The appearance in the early morning	305
Consistency in the action of	
(a) <i>S. John</i> . . . . .	306
(β) <i>S. Peter</i> . . . . .	ib.
The minuteness of the details in keeping with the narrative of an eyewitness . . . . .	307

## CHAPTER VII.

### CONCLUSION.

i. The difficulties involved in the supposition that the Resurrection was anything but an historical fact . . . . .	308
If it is not a fact, then in spite of	
(a) The attachment of the disciples to all the associations of the past . . . . .	309
(β) Their adherence to the ancient ritual . . . . .	ib.
(γ) Their complete prostration at their Master's death . . . . .	310
(δ) The complete disappointment of all their hopes . . . . .	ib.
They were enabled to obtain for the Eucharistic Feast a universal acceptance without any adequate explanation . . . . .	311, 312
ii. Such a conclusion impossible . . . . .	313
iii. As the Memorial of a Death the Eucharist is mean- ingless . . . . .	314

	PAGES
iv. As a commemoration of Death conquered by Life it is fraught with meaning and we can understand .	315, 316
(a) How the doubts of the disciples were removed . . . . .	317
(b) How the shame of the Cross was trans- figured . . . . .	<i>ib.</i>
(c) How there has come about so great a change in reference to	
(a) The ancient sacrificial ritual	318
(β) The sentiment of men re- garding death . . . . .	319
v. The Resurrection as a fact alone explains the pheno- mena of History and reconciles the Present with the Past . . . . .	320—322

PART I.

*THE RELIGIOUS REVOLUTION IT  
ATTESTS.*



## CHAPTER I.

### *THE CESSATION OF THE ANCIENT SACRIFICIAL RITUAL.*

Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι;

Heb. x. 2.

IT is possible to doubt to whom the Epistle, in which these words occur, ought to be ascribed, whether to St Paul or St Luke, to Barnabas or Apollos, but it is not possible to feel any hesitation as to the persons to whom it was written.

PART I.  
Chap. I.

It was addressed, as its universal and undisputed title attests, "to the Hebrews," to that portion of the Jewish nation which spoke the Hebrew tongue, the aristocracy of the whole race, to whom Jerusalem was all and more than all that Delphi was to the Greek, or Mecca is to the Mahometan. It was written also during a tremendous crisis of their national history when repeated events had made it plain that the star of their ancient glory was about to set, and that a day of trial such as had never been known before was drawing nigh.

PART I.  
Chap. I.

But that day, though it was approaching<sup>1</sup>, had not yet come.

The Temple still stood in all its ancient magnificence on Mount Moriah. The priestly ministrations still went on in spite of the vicissitudes of centuries. "Every morning before the break of day the captain<sup>2</sup> or chief officer of the Temple guard still opened the door of the court, where the priests 'in residence' for the week had slept for the night, and the procession of ten passed round the court in white robes and bare feet to kill the morning sacrifice. As the first rays of the rising sun struck upon the golden lamp above the porch, the trumpets sounded; and those of the priests who had drawn the lot entered the Temple for the offering of incense<sup>3</sup>." Every year the feasts of Passover, of Pentecost, of Tabernacles still attracted thousands of pilgrims to the Holy City, and thousands of victims still yielded up their lives according to the exact letter of the ancient Levitical Law.

No one knew better than the writer of this Epistle that these sacrificial usages were hallowed by the associations of centuries. And yet he does

<sup>1</sup> Heb. x. 25.

<sup>2</sup> Ὁ χιλιάρχος, St John xviii. 12; ὁ στρατηγὸς τοῦ ἱεροῦ, Acts iv. 1; v. 24.

<sup>3</sup> Stanley's *Jewish Church*, III. 442, 443.

not hesitate to suggest an hypothesis, on which they might have long before ceased. "*If these sacrifices offered year by year,*" he argues, "*had made the comers thereunto perfect, would they not have ceased to be offered, because the worshippers, having been once cleansed, would have no more conscience of sins*<sup>1</sup>?"

*Would they not have ceased to be offered?*

The question thus put will serve as an introduction to our consideration of a revolution in religious thought and feeling, to which the history of the world scarcely presents a parallel.

That which the writer of this Epistle suggests as just barely conceivable, *has been actually realised*. The custom of offering animal sacrifices has disappeared amongst all the most cultivated nations of the present day. This is a fact brought home to us by daily experience and which admits not of a moment's dispute.

How widely the custom once extended is attested by the ancient monuments of many lands and not least of our own. A single illustration of this will suffice out of many that might be cited.

There is preserved in the Museum<sup>2</sup> of the Society of Antiquaries in London a triangular

<sup>1</sup> Heb. x. 1, 2, Revised Version.

<sup>2</sup> See Wright's *The Celt, the Roman, and the Saxon*, p. 314, ed. 3.

PART I.  
Chap. I.

block of stone, which was found at Tynemouth in Northumberland with this inscription,

“To Jupiter the best and greatest  
Ælius Rufus  
The Prefect of the fourth  
Cohort of the Lingones<sup>1</sup>.”

On one side of this block is carved a pitcher, an axe, a knife, and the head of an ox, on the other a bowl for libations supported by two serpents. The block itself was an ancient altar, and these carvings are emblems of ancient sacrificial ritual. When it was first set up, our island was an obscure outpost of the great Roman Empire, hidden away in the northern seas. This altar formed then one of a countless multitude similarly dedicated to sacred uses. Now it speaks to us with mute eloquence across the centuries, and testifies to the fact that a change of incalculable moment has taken place in the religious ideas of mankind.

Had the revolution thus attested commenced in an age lost in the midst of a hoary antiquity, it might have excited some degree of languid

<sup>1</sup> I(OVI) O(PTIMO) M(AXIMO)  
AEL(IUS) RUFUS  
PRÆ(FECTUS) COH(ORTIS)  
III LINGO  
NUM

The Legion was stationed according to the Notitia at Segedunum or Wallsend.



interest in the antiquarian and the scholar. But when it is considered that it commenced at a period, of which we can fix the date, and of which we have credible records and memorials, its interest and importance are immeasurably increased, and an adequate explanation of a change so striking and so universal is imperatively demanded.

The date of this revolution, I repeat, places us in distinctly historic times and falls within definite historical limits. What was utterly unknown in B.C. 12 had become notorious by A.D. 112. Let us contrast these epochs.

i. On the sixth of March, B.C. 12, owing to the death of Lepidus, the emperor Augustus was elevated to the chief pontificate. Successively imperator, censor, tribune, and consul he now attained the last of the great offices of the Republic, which remained to complete his functions as monarch of Rome. Whatever may have been his religious sentiments in earlier days, he had lately distinguished himself by his zeal for the maintenance of the religious system of the Empire. He had already erected or repaired temples on the most extensive scale<sup>1</sup>, and had instigated

<sup>1</sup> Livy, iv. 20, calls him "templorum omnium conditorem aut restitutorem." Ovid, *Fasti*, ii. 63 addresses him as

"Templorum positor, templorum sancte repostor,"  
comp. Hor. *Od.* iii. vi. 1—4.

PART I.  
Chap. I.

others to emulate him in the same career. He had restored the ancient "supplication" for the safety of the State. He had appointed the high priest of Jupiter. He had revived many solemn festivals. He had celebrated "the secular games" as a grand sacrifice of prayer and praise to the gods for the welfare of his people<sup>1</sup>.

Now however he was the highest religious officer of the State, and the first occasion on which he exercised his new functions revealed the carefulness with which he intended to discharge them. A month after his elevation he received intelligence that his faithful minister, Agrippa, had died in Campania. He instantly hurried thither, conveyed the body himself to the city, and pronounced a funeral oration over it in the Forum, with a curtain drawn before his eyes, because the chief pontiff might not look upon a corpse<sup>2</sup>.

The punctilious carefulness displayed on this occasion he carried into every department of his office<sup>3</sup>. Invested with the conduct of the whole system of religion, he superintended all the colleges of the pontiffs. He filled up the vacant benefices. He himself named the Vestal Virgins. He was initiated into the Eleusinian mysteries,

<sup>1</sup> Merivale's *Romans under the Empire*, III. p. 461.

<sup>2</sup> Merivale's *Romans*, IV. 228.      <sup>3</sup> Merivale III. 457.

and was the first to extend the range of his pontifical authority from the Capitol to the provinces of the Empire<sup>1</sup>.

As he surveyed the various dependencies of the Roman dominions there was nothing to suggest to him any important changes imminent in the religious system, of which he was the recognised head, least of all in the sacrificial ceremonial universally connected with it.

In what quarter could the signs of such a change be discerned?

During his eventful career the emperor had visited many lands, and had made himself familiar with the customs of many nations. His wars had brought him to Greece, to Spain, to Asia Minor, to Egypt. But wherever he had been, and whatever province of the Empire he had visited, one feature of religious worship remained uniform and constant.

Whether he called to mind the famous temple of the Asiatic Artemis at Ephesus, with its hun-

<sup>1</sup> Thus in his pontifical character Augustus forbade the Romans to adopt the Druidic rites. Sueton. *Claud.* ch. xxv. Moreover "the customary supplication for the safety of the state was renewed after long disuse in the year 725; the flamen of Jupiter was reappointed, and the Lupercalia and other festivals revived probably about the same time; and lastly the year 737 was rendered famous by the celebration of the secular games, a great service of prayer and praise to the gods for the general weal." Merivale, III. 461; Cape's *Early Empire*, p. 14.

dred and twenty-seven columns of green jasper, each the gift of a king<sup>1</sup>; or of Cybele, the mother of the gods, at Pessinus in Galatia, whose fame extended over the whole ancient world<sup>2</sup>; or that of the Syrian goddess of nature at Hierapolis, the gold and silver of which Crassus had spent days in weighing<sup>3</sup>; or that of Jerusalem, so lately visited by the deceased Agrippa<sup>4</sup>; or, nearer home, the famous shrines of Greece, and the familiar fanes of his own capital; one feature of the religious rites celebrated from age to age had undergone no change, *the ritual of animal sacrifice*.

In other respects the various nations united under his sway might and did differ as widely as possible. In this habit of sacrifice they were as one<sup>5</sup>, for without sacrifice prayer itself was not considered efficacious<sup>6</sup>. Now whatever anticipations the new pontiff may have formed as

<sup>1</sup> See Wood's *Ephesus* p. 267, seq.

<sup>2</sup> Strabo x. p. 469; Diod. Sic. iii. 58; Livy xxix. 10, 11; xxxviii. 18; Polyb. xx. 4.

<sup>3</sup> Plutarch, *Crassus*, xvii.

<sup>4</sup> Where he offered a hecatomb on the altar; Jos. *Ant.* xvi. 21, "Αγριππας δὲ καὶ τῷ Θεῷ μὲν ἑκατόμβην κατέθυσεν.

<sup>5</sup> "Pagan nations, all pagan nations, have been ready somehow to erect altars and make suit to their gods by sacrifice. This standing confession of guilt and apostasy from God is almost as near a universal as *dress, or food, or society*." Bushnell, *The Vicarious Sacrifice*, p. 385; Oehler's *Theology of the Old Testament*, i. p. 391.

<sup>6</sup> Dollinger, *Gentile and Jew*, vol. i., p. 225.

regards the future, it may be taken as certain that he never for a moment anticipated the coming of a day when this feature of religious worship then so universal and so constant would have vanished as a dream. No augur or diviner had ever whispered the possibility of such a revolution of religious thought. No indications could be anywhere detected that such a change was "in the air," or that sacrificial observances had lost their hold over the religious instincts of mankind.

ii. But from the year B.C. 12 let us transport ourselves to the year A.D. 112.

During the interval much has taken place. Augustus himself no longer occupies the imperial throne. His successors have each in turn assumed the sacred title of supreme pontiff, and in respect to religious ceremonies have been careful to follow in his footsteps. The members of the Flavian family have not neglected the worship of their fathers, or ventured on changing any of its characteristic features.

Trajan is now clothed in the purple, and the younger Pliny is acting as governor<sup>1</sup> of the province of Pontus and Bithynia<sup>2</sup>. Vigilant, labo-

<sup>1</sup> "Proprætor with consular power," as he is described in an extant inscription.

<sup>2</sup> The province included several important towns, as Chal-

PART I.  
Chap. I.

rious, and conscientious, personally attached to his imperial master, and resolved to govern his province as a philosopher and not as a soldier<sup>1</sup>, he communicates freely with the successor of the Cæsars on such points as appear to call for his attention. Not, as Horace describes himself<sup>2</sup>,

“Heaven’s niggard and unfrequent worshipper,”

but ever mindful of his religious duties, he had erected more than one temple on his own property in Italy<sup>3</sup>, and in his correspondence with the emperor, we find him consulting his master on various topics of religious interest. Thus in one letter<sup>4</sup> he asks of him the office of augur, that he may have the satisfaction of offering those vows in public for the prosperity of the Empire which he daily prefers to the gods in private<sup>5</sup>. In another he solicits his advice as to the restoration of an ancient temple<sup>6</sup>, and in yet another consults

cedon, Nicomedia, Trapezus and others. It included the original Bithynia with the largest portion of the Mithridatic Kingdom of Pontus. See Milman’s *Hist. of Christianity*, II. 92; Merivale, VIII. 144.

<sup>1</sup> Merivale’s *Romans under the Empire*, III. p. 144.

<sup>2</sup> “*Parcus deorum cultor et infrequens.*” *Carm.* I. xxxiv. 1.

<sup>3</sup> Plin. *Epist.* IV. 1. He built a temple at Tifernum, at his own cost, and an ædes to Ceres, on his own property.

<sup>4</sup> *Epist.* x. 8. For his feelings of pleasure at attaining to office, comp. *Epist.* II. 8.

<sup>5</sup> Comp. *Epist.* x., LIX., LXXV.

<sup>6</sup> *Epist.* x. 58.

him as to the sacrifices which ought to be offered on the anniversary of the emperor's accession.

But in one of these letters there is a complete change from all that has gone before. Instead of asking advice as to the erection of new shrines, he solicits the imperial counsel as to the mode in which he should deal with a new and extravagant "superstition," which had already caused many of the temples to be almost deserted, the sacrifices to cease, and the sacrificial victims to find few purchasers<sup>1</sup>.

This letter and the imperial rescript it elicited contain the earliest testimony we possess in any classical author to the commencement of a religious revolution which had already affected many of all ranks and ages and even of both sexes<sup>2</sup>, and the effect of which has never ceased to be felt even to the present hour.

How singular is the revolution we can in some measure realise by supposing<sup>3</sup> a Jew of the days

<sup>1</sup> Plin. *Epist. ad Traj. Imp.* xcvi. "Certe satis constat prope jam desolata templa cœpisse celebrari et sacra sollemnia diu intermissa repeti, pastumque venire victimarum, cujus adhuc rarissimus emptor inveniebatur."

<sup>2</sup> "Multi omnis ætatis, omnis ordinis, utriusque sexus etiam, vocantur in periculum, et vocabuntur. Neque enim civitates tantum sed vicos etiam atque agros superstitionis istius contagio pervagata est." Plin. *Epist.* xcvi.

<sup>3</sup> See some striking observations on this in Professor Wilson's *Five Gateways of Knowledge*.

PART I. of Solomon, or a Greek of the days of Pericles, or  
Chap. I. a Roman of the time of Augustus to visit one of the churches of modern Christendom. The structure itself would impress him deeply. He would notice that what in his day had been a mere shelter for the sacred Ark or the image of the deity had become a place of religious assembly for the instruction as well as the devotion of the worshippers. But what would strike him most would be the absence of those sacrifices of animal victims with which he had been familiar from his earliest childhood, and without which he could hardly conceive the possibility of any religious worship at all.

To us the phenomenon presents no singularity whatever. Our difficulty rather is even to realise as an actual fact the celebration of those sacrifices which once obtained universally throughout the world. It requires a strong effort of the imagination to conceive to ourselves the arrangements for the ancient sacrificial ritual; the droves of oxen, sheep, and goats, crowding the outer courts of the ancient temples on some solemn occasion<sup>1</sup>; the rings to which they were fastened; the huge altars on which they were laid rising high above

<sup>1</sup> "The arrangements of the Temple," it has been observed, "were not those of a cathedral or a church, but of a vast slaughter-house, combined with a banqueting-hall." Stanley's *Jewish Church*, II. 410.



the people; the blazing furnaces; the columns of steam and smoke.

PART I.  
Chap. I.

Rites like these not only fail to convey to our minds any religious ideas, but "are associated with the coarsest of human occupations<sup>1</sup>." And yet this was once regarded as the true mode of approaching the Supreme Being, under whatever form He was conceived, and with whatever attributes He was clothed. The rite of sacrifice meets us in the earliest pages of the oldest historical Book in the world<sup>2</sup>. It was accepted and practised alike by Abraham "the friend of God<sup>3</sup>," by the sweet Psalmist of Israel<sup>4</sup>, by the Grecian philosopher, and the Roman magistrate<sup>5</sup>. It gave employment to thousands and tens of thousands in the Mosaic Tabernacle, the temples of Solomon and Herod, and the multitudinous shrines of Greece and Italy.

With it, in some form or other, were once inextricably entwined all the more solemn associations of man's domestic life—birth<sup>6</sup>, and mar-

<sup>1</sup> Stanley's *Jewish Church*, II. 410.

<sup>2</sup> Gen. iv. 4; viii. 20; xii. 7, 8; Job i. 5; xlii. 8.

■ Gen. xv. ; xxii.

<sup>4</sup> 2 Sam. vi. 17—19; 1 Chron. xvi. 1—3; Ps. li.

<sup>5</sup> Plato, *Legg.* 707, lays it down that to worship in the customary manner by sacrifice, prayer, vows, and other rites, is the most honourable and the best of all employments.

■ On the tenth day after birth the relatives and friends of

PART I.  
Chap. I.

riage<sup>1</sup>, and death; all the most momentous events in his national and political life—the foundation of cities<sup>2</sup>, the declaration of war<sup>3</sup>, the celebration of solemn triumphs<sup>4</sup>, the ratification of peace<sup>5</sup>; all

the child were invited to a banquet and a sacrifice; Plato, *Legg.* vi. 784; Aristoph. *Aves*, 922.

<sup>1</sup> Weddings in Greece were preceded by sacrifice to all the tutelary gods of marriage together. Comp. Eurip. *Iph. in Aul.* 642, *Hippol.* 1441. On the day after marriage the new mistress of the house entered upon her duties by offering sacrifice on the domestic altar. See Becker's *Charicles*, p. 335, De Coulanges' *Aryan Civilisation*, pp. 20—23.

<sup>2</sup> Comp. Thuc. ii. 16; Dion. Halic. i. 88; Ovid, *Fasti*, iv. 820—826.

■ War was proclaimed amongst the Latins by a fetialis veiled and garlanded, and at Rome the consul in priestly robes, after having sacrificed, opened the temple-gates of the most ancient and venerable Italian deity. Before starting upon an intended expedition, the general uttered a prayer and offered a sacrifice in the presence of his assembled army. For similar rites at Athens and Sparta, comp. Hdt. viii. 6.

<sup>4</sup> Comp. Livy x. 7; xxx. 15; Plin. *Nat. Hist.* xv. 40.

<sup>5</sup> Courts of justice were opened at Athens with sacrifice, and were held in a sacred place; comp. Arist. *Vespæ*, 860—865. In the ratification of treaties sacrifices were always required. The Latins said *icere fœdus*, *ferire* or *percutere fœdus*, where the striking of the "victim, most commonly slain, remains as a designation of the whole act; and the Greeks expressed themselves in a similar manner, speaking of making a libation, *σπένδεσθαι*, instead of signing a treaty." De Coulanges, p. 143. The absence of a victim slain vitiated the treaty of the Caudine Forks; Livy ix. 5. One of the clauses in the treaty of peace between the Romans and the Carthaginians is specially deserving of notice. "The Romans," it ran, "and their allies shall not sail beyond the south of the Fair Promontory unless compelled by stress of weather or an enemy, and if

the more powerful emotions of his personal and religious life—his hopes and fears, his joys and sorrows, his hours of despondency, his consciousness of guilt, his yearning for restoration to the Divine favour.

In the eyes of the Jew it was consecrated by the associations of centuries, by the memories of Abraham and Jacob, of Moses and David. To the Greek and Roman it had come down from the remotest antiquity, from that primal state which preceded the divisions of nations in the common home of all the Aryan races. Without sacrifice it is scarcely too much to say that once no morning dawned, no evening closed, no public entertainment was celebrated, no harvest was housed<sup>1</sup>, no vintage was gathered in, no sin was expiated, and no ceremonial impurity was removed.

In other matters, national, social, and domestic, tribes and peoples were sundered from each other as widely as the poles. In this matter of sacrifice they knew no distinction<sup>2</sup>. And yet, universal as so compelled they shall not take or purchase anything, except what is barely necessary for refitting their vessels *or for sacrifice*, and in any case they shall depart within five days." The date of the treaty is B. C. 509. See Polybius III. 22.

<sup>1</sup> Amongst the Romans before the corn was in the ear, no less than ten sacrifices were required to be offered. De Coulanges, p. 146; comp. Ovid, *Fasti*, IV. 407—416.

<sup>2</sup> This is fully acknowledged by Renan, *Les Apôtres*, chap. xvii.

PART I.  
Chap. I.

it once was, it is now unknown to the Christian world, and lingers only in heathen lands.

Now it requires but a slight acquaintance with history to know that of all habits none retain their ascendancy over mankind more pertinaciously than those which concern him as a religious being. The record of the conversion of our own island is sufficient to illustrate the overwhelming difficulty teachers and reformers have found in eradicating time-honoured customs and beliefs. The correspondence of Gregory the Great with the first Archbishop of Canterbury may be cited, as a single illustration out of multitudes that might be adduced, of the obstacles always experienced by those who would meet old religious ideas otherwise than halfway, or try to exorcise notions which have been strengthened and matured by the traditions of many centuries<sup>1</sup>.

But what habit is more ancient than that of sacrifice? What rite has a better claim to be considered almost an integral part of the religion of nature<sup>2</sup>? What custom meets us earlier in

<sup>1</sup> *Comp. Epp. Greg.* xi. 76; *Bede, Ecc. Hist.* i. 30; *Kemble's Saxons in England*, i. 364, 365. *Comp. also Theod. Penitent*, i. xv. 1; *Egbert, Penitent*, iv. 12.

<sup>2</sup> At first sight the customs of the Essenes appear an exception. But they had bloodless sacrifices of their own. They regarded their simple meals with their accompanying prayer or thanksgivings not only as devotional but even as sacrificial

the Book of Genesis or the poems of Homer? What institution as remarkable and as general can boast the prescription of so many centuries in its favour? Why, then, has it vanished?

PART I.  
Chap. I.

The prophets with all their deep spiritual teaching did not banish the rite of sacrifice from the land of Israel. Together with the Jewish priesthood it outlived the Egyptian, Assyrian, Babylonian, Persian, Grecian, and Roman Empires<sup>1</sup>. Neither Solon, nor Socrates, nor Plato, eradicated it from Greece. On the contrary, the last command of the great Philosopher of Athens after draining the fatal hemlock was that a sacrifice should be offered to Asclépios<sup>2</sup>. The philosophical emperors did not eradicate it from the Roman dominions. On the contrary Marcus Aurelius in the war against the Marcomanni ordered priests from all countries to come to him at Rome, and spent so long a time in the performance of religious rites as to keep his army waiting for him, nay he enjoined the offering of sacrifices on so large a scale, that it was jest-

rites. Those who prepared and presided over their meals were their consecrated priests, *ιερείς τε χειροτονούσι διὰ πώλησιν σίτων τε καὶ βρώματος*, Jos. Ant. xviii. 1. 5; B. J. ii. 85.

<sup>1</sup> "In the last agony of the nation, the High Priesthood is the last institution visible before the final crash of the system." Stanley's *Jewish Church*, ii. p. 427.

<sup>2</sup> See Plat. *Phædon*, 118 A. ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ δφείλομεν ἀλεκτρύονα. ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε.

PART I  
Chap. I.

ingly hinted the white oxen had written to him saying, "If thou art victorious, we all are lost<sup>1</sup>." Moreover at the bidding of an oracle he had two lions with an abundance of aromatic herbs and the most precious offerings thrown into the Danube<sup>2</sup>, and during the journey which he undertook to Egypt, he conformed to all the native customs in the temples and sacred groves.

Whence came, then, the change of feeling to which Pliny testifies as having caused the shrines within his province to be deserted, and the sacrificial victims to find so few purchasers?

The renunciation of a system which had served the world ever since the infancy of the human race was no trifling matter. The causes that brought it about must have been strong, and based on something more solid than mere sentiment or fancy or hallucination. Legislation in religious matters and in reference to time-honoured customs is notoriously weak and incompetent to produce lasting results. How came it to pass that the enactments of a Constantine<sup>3</sup> or Theodosius<sup>4</sup> for

<sup>1</sup> Ammon. Marcell. c. xxv.

<sup>2</sup> See Dollinger, *Gentile and Jew*, vol. II. p. 175.

<sup>3</sup> In A.D. 319 Constantine issued an edict against private sacrifices; in 324 he forbade public and state sacrifices. Euseb. *Vit. Const.* II. 44, 5.

<sup>4</sup> The comprehensive Law of Theodosius, A.D. 392, is considered to have given the deathblow to Paganism, declaring

the eradication of a ritual so firm-rooted and universal as that of sacrifice carried with them the acquiescence of the majority of their subjects, instead of arraying them on the side of an ancient custom as its zealous champions and defenders?

This is a question which calls for an adequate and consistent reply. "Nature," it has been said, "abhors a vacuum." Is not this true of History also?

sacrifice and divination treasonable and punishable with death.  
*Cod. Theod.* xvi. x. 12. See Gibbon, iii. 413, and notes.

## CHAPTER II.

### *THE DEEPER CONVICTION OF SIN.*

Οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο  
πράσσω.

ROM. vii. 19.

PART I.  
Chap. II.

I HAVE already remarked that this singular change of thought and feeling may be traced back to a period not lost in a hazy antiquity but one strictly within the domain of history, a period which had its records, its archives, and its monuments. Important as this fact is, there is another no less deserving of attention.

Not only have the ancient sacrificial observances disappeared, but they have never succeeded in regaining any hold over the world of men, though the motives that prompted them have never ceased to operate in human society, and one, not the least powerful, has been infinitely strengthened and intensified.

In proof of this let us briefly survey the motives, which prompted the sacrifices alike of the Jews and of the heathen nations of antiquity.



What were they?

PART I.  
Chap. II.

Without entering upon the vexed question of the origin of the ancient sacrificial ritual it may be affirmed with certainty that sacrifices were resorted to according as the offerer wished to acknowledge the supremacy of the deity he worshipped, to return thanks for gifts received and protection afforded, to implore aid on occasions of domestic or national calamity, or to obtain forgiveness and make atonement for sin<sup>1</sup>.

Which of these motives can be said to have ceased to operate amongst the civilized nations of the present day?

i. It cannot be affirmed that amongst the intelligent as well as the simpler portion of modern society men have laid aside the idea of a Supreme Ruler and Almighty Creator. States and communities, whether republican or despotic, have alike found it impossible to leave altogether out of account the religious instinct of man's nature, and to carry on a system of government without taking note of this element of his being. The ancient temples indeed have passed away, but the Gothic Cathedral and the village Church cover in vastly greater numbers the length and breadth of modern Christendom.

<sup>1</sup> Archbp Thomson's *Bampton Lectures*, p. 30.

PART I.  
Chap. II.

ii. Nor again can it be pretended that a sense of gratitude has been banished from the human breast. The ancient shrines of Delphi and Olympia were sumptuously furnished with consecrated gifts and votive offerings, while most of the temples and a vast number of the altars erected at Rome commemorated the fulfilment of vows or were acknowledgments of benefits vouchsafed<sup>1</sup>. The feelings which prompted these acts have not passed away like a shadow. The mother has not learnt to lay aside all emotions of thankfulness, when she sees her child restored to her from the gates of death. The mariner "occupying his business in great waters" has not ceased to acknowledge his gratitude, when saved from the perils of shipwreck. The motive that prompted the triumphal procession of the Roman general to the Capitol after some signal victory there to offer sacrifice on a scale of great magnificence, is not a stranger now to the nations of Europe. Battles innumerable have been fought since those days, and from the lips of choirs innumerable triumphant *Te Deums* have gone up to heaven, but they have lost the accompaniment, which Virgil deemed the most natural and obvious expression of thankfulness, when celebrating the

<sup>1</sup> Dollinger's *Gentile and Jew*, i. p. 234.

victories of his patron Augustus he exclaims<sup>1</sup>,

“Even now I joy to lead the solemn procession  
To the shrines, and to behold the sacrifice of steers.”

PART I.  
Chap. II.

iii. Again it cannot be allowed with any show of truth that the emotions are unknown and extinct which prompted man to implore the divine aid on occasions of national or domestic calamity. We are told that in the time of Domitian on the occasion of an earthquake the public and private resources of the cities of the Hellespont were absolutely drained in order that a very special and secret sacrifice might be offered to Poseidon and the Earth by Egyptian and Chaldæan priests, who demanded no less than ten talents for their services<sup>2</sup>. When the news of the disastrous battle of the Lake Thrasymentus reached Rome, and Q. Fabius Maximus was appointed dictator, his very first act was to summon the senate and move that the Sibylline Books<sup>3</sup> should be consulted, in accordance with which the Roman people vowed to the gods a “holy spring,” that is to say, that every animal fit for sacrifice born in the spring of that year between the first day of March and the thir-

<sup>1</sup> Virg. *Georg.* III. 22:

“Jam nunc sollemnis ducere pompas  
Ad delubra juvat, cæsosque videre juencos.”

<sup>2</sup> Dollinger's *Gentile and Jew*, II. 176, 180.

<sup>3</sup> Livy XXII. 9, 10.

PART I.  
Chap. II.

tieth of April and reared on any mountain or plain or river-bank or upland pasture throughout Italy, should be offered to Jupiter, while for three days those solemn sacrifices were to be performed, in which the images of the gods were taken down from their temples and laid on couches richly covered, with tables laden with meat and wine set before them.

Calamities that move the hearts of nations have not unfrequently occurred since then, but who has ever thought of suggesting expedients such as these on their occurrence? To whom has it ever occurred to propose that these ancient usages should be revived?

iv. Another motive, however, that prompted the ancient sacrifices must be noticed at greater length.

Though the graver aspects<sup>1</sup> of sacrificial worship, alike amongst the Jews and the heathen nations, oftentimes receded considerably into the background, still it may be accepted as an undisputed fact that sacrifices were regarded as gifts, by means of which man sought to make good his imperfect consecration of himself to God<sup>2</sup>, Who is his lawful Lord, that they were based on a sense, more or less real, of personal shortcoming,

<sup>1</sup> See Butler's *Analogy*, Part II. ch. v.

<sup>2</sup> Archbp Thomson's *Bampton Lectures*, pp. 30, 31.

and represented man's conviction of the necessity of something over and above mere repentance to expiate the consequences of guilt. "The practice of atonement," it has been said, "is remarkable for its antiquity and universality, as proved by the earliest records that have come down to us of all nations, and by the testimony of ancient and modern travellers. In the oldest books of the Hebrew Scriptures, we have numerous instances of expiatory rites, where atonement is the prominent feature. At the earliest date, to which we can carry our enquiries by means of the heathen records, we meet with the same notion of atonement. If we pursue our enquiries through the accounts left us by the Greek and Roman writers of the barbarous nations with which they were acquainted, from India to Britain, we shall find the same notions and similar practices of atonement. From the most popular portion of our literature, our narratives of voyages and travels, every one, who reads at all, will be able to find for himself abundant proof that the notion has been as permanent as it is universal<sup>1</sup>."

To the practice of sacrifice the great exception is found, as is well known, in the system of Buddhism<sup>2</sup>. But along with sacrifice Buddhism rejects

<sup>1</sup> Quoted in Cardinal Newman's *Grammar of Assent*, p. 388.

<sup>2</sup> Kreuger's *Symbolik*, i. 2, 5; Hardwick's *Christ and other*

PART I.  
Chap. II.

the notion that lies at the root of it, namely, that past sin presents any objective obstacle to man's reconciliation with God. If, then, amongst the nations of Christendom, together with the cessation of sacrifice there had passed away also man's conviction of personal shortcoming, there would be a consistency in the revolution, and the disappearance of the conviction could account in a great measure for the disappearance of the sacrificial usages.

But is this the case?

Has the conviction of personal demerit, of falling short of an ideal, of non-observance of a perfect Law, in one word, of Sin, vanished from the midst of the cultivated nations of the present day, like the phantom of a troubled dream?

So far is this from being the case that it may be safely said there never was a period in the history of the world, when the sense of sin has been more intensified than during the last eighteen centuries. In saying this I am not seeking for a single moment to depreciate the feeling on this matter which undoubtedly existed in the ancient world. I do not forget the sense of inward contradiction, which one of the wisest of the sons of Greece sought to express, when he com-

*Masters*, II. 60; Macdonnell's *Donellan Lectures*, p. 90; Thomson's *Bampton Lectures*, p. 45.

pared his soul to a chariot drawn by two horses, one white and one black<sup>1</sup>, and another spoke of feeling as though "two souls were lodged within him<sup>2</sup>." I acknowledge freely the testimony of ancient writers to the awful power of conscience<sup>3</sup>. I take into account all those proverbial sayings which we meet with again and again, and which represent sin now as disharmony<sup>4</sup>, now as spiritual bondage<sup>5</sup>, now as the transgression of limits prescribed by Virtue<sup>6</sup>, now as inflicting terrible wounds upon the soul<sup>7</sup>, now as entailing terrible consequences in the world to come<sup>8</sup>.

But no one will deny that all this has been infinitely deepened and intensified. The very word "sin" has acquired a meaning such as it

<sup>1</sup> Plato, *Phædrus*, 246; comp. Lactant. *Inst. Div.* II. 3.

<sup>2</sup> Xen. *Cyrop.* VI. 41; Seneca, *Epp.* LII.

<sup>3</sup> Comp. Persius, *Sat.* III. 39—43:

"Anne magis Siculi gemuerunt aera juvenci,  
Et magis auratis pendens laquearibus ensis  
Purpureas subter cervices terruit, 'imus,  
Imus præcipites,' quam si sibi dicat et intus  
Palleat infelix, quod proxima nesciat uxor?"

\* Compare (i) the simile of "the two roads," Xen. *Mem.* II. 1. 21; Hesiod, *W. and D.* 287—292; Persius, *Sat.* III. 56, 57, and of (ii) the harp struck wrongly, Plat. *Gorg.* 482 c.

<sup>5</sup> Plat. *Rep.* IX. 579 D; Xen. *Mem.* IV. 5; comp. Cicero: Quis neget omnes improbos esse servos?

<sup>6</sup> Plat. *Rep.* 486 D; *Phileb.* 32 c.

<sup>7</sup> Plat. *Gorg.* 524 c; Pol. IX. 579 E; Tac. *Ann.* VI. 6.

<sup>8</sup> See Ackerman's *Christian Element in Plato*, p. 59.

PART I.  
Chap. II.

never bore in the mouths of the greatest of the moral teachers of Greece and Rome. A mournful catalogue of terms, based on a great variety of images, has been employed in writings which have acquired unbounded authority, to set forth its heinousness and describe its disastrous effects<sup>1</sup>. A code of morality has been promulgated which is stricter than the strictest requirements of the Mosaic Law, and brings out, as was never done before, the infinite distance between the guilt-laden sinner and the infinitely holy Creator.

A Voice has been heard tracing all shortcoming to the inmost recesses of the heart, and claiming the utmost purity of intention, saying,

*"Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire<sup>2</sup>."*

*"Ye have heard that it was said to them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman*

<sup>1</sup> See Trench's *New Test. Synonyms*, p. 228.

<sup>2</sup> St Matt. v. 21, 22.



*to lust after her hath committed adultery with her already in his heart*<sup>1</sup>."

"Ye have heard that it hath been said, *Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you*<sup>2</sup>."

The echoes of this Voice have been reverberating through the last eighteen centuries, passing into laws<sup>3</sup>, passing into proverbs, passing into doctrines, passing into ethical maxims, but never "passing away." I do not affirm that this Voice has always exercised that due and adequate effect on the lives and actions of men which it ought to have exercised. But without doubt it has exercised an influence such as was never known before the Christian era, and has gone far to foster a national conscience and to deepen the sense of individual responsibility. Moreover, this Voice has invested human life with a far more real and mysterious import than was ever associated with it in the ancient world, for it has affirmed that this life is the portal of another and an eternal life, and has revealed as the one certain fact of the future the setting-up of the judgment-seat not of any

<sup>1</sup> St Matt. v. 27, 28.

<sup>2</sup> St Matt. v. 43.

<sup>3</sup> See Stanley's *Canterbury Sermons*, p. 19.

PART I.  
Chap. II.

fabled Æacus and Rhadamanthus, but of a Being, Who trieth the very hearts and reins, and Who will judge every man according to the deeds done in the body. The ancients were familiar with the idea that the commission of great crimes or the omission of great duties needed to be expiated hereafter. But the idea was not familiar that the scrutiny of a future judgment would extend to all the details of life, to weakness of character, and neglect to improve talents intrusted and opportunities granted, of which the historian and biographer take no note, and which have no perceptible influence on society. This however has been proclaimed and not proclaimed in vain throughout the length and breadth of Christendom, and the result has been that ideas respecting individual duty and individual responsibility, which the noblest intellects of antiquity could barely grasp, have become "the truisms of the village school, the proverbs of the cottage and of the alley<sup>1</sup>."

Doubtless there is still much, very much to startle and alarm any one, who will take the trouble to look beneath the surface of modern society. Doubtless there are occasions when the moralist is tempted to doubt the reality of any progress at all. Still, taken as a whole, there

<sup>1</sup> Lecky's *History of European Morals*, vol. II, p. 3.

never was a time when Sin was less regarded with indifference, or consciousness of its effects less regarded as an infirmity and an illusion.

Consider for a moment the spectacles of moral heroism which the last eighteen centuries have witnessed.

They have seen not merely strong men but weak women and young boys and gentle maidens ready to confront the axe and the stake, rather than deny their invisible King or pour out a libation in honour of the emperor, or fling a morsel of incense on the altar flame to his genius, and displaying amidst tortures too horrible to recount "a nobler courage than ever shone upon the battle-field<sup>1</sup>," which has "made their memories immortal among mankind."

They have seen armies of solitaries led by a Paul, or an Antony, flying from the world to live dead to the world, training themselves in lonely retirement to conquer temptation, and awing strong warriors and savage chiefs by their stern self-discipline and the lonely grandeur of their lives of complete self-conquest.

They have seen at an era of wild confusion armies of lowly Benedictines colonizing trackless forests, raising churches and schools, toiling for hours with spade and hoe, giving education to

<sup>1</sup> Lecky's *European Morals*, i. 442.

PART I.  
Chap. II.

the meanest serf who asked for it, and setting the first example to Europe of industry conducted on a large scale by free labour.

They have seen heroic missionaries giving up all that made life dear, and going forth to distant and barbarous lands to proclaim the message of the Cross, a Columba to Iona, a Winfried to the forests of Germany, an Anskar to Sweden, a Raymund Lull to Northern Africa, a Xavier to India, a Henry Martyn to Persia, a Mackenzie to the Zambesi, a Patteson to Melanesia, all to toil, many to die amidst privations of every kind.

They have seen the followers of S. Francis of Assisi spreading themselves by thousands in every country of Europe, living in rags, and humbling themselves by every mortification, "finding riches in penury, joy in suffering, glory in self-abasement."

They have seen holy women like S. Theresa and S. Elizabeth of Hungary, like Elizabeth Fry and Florence Nightingale, bidding farewell to happy homes and going forth to found Retreats and Asylums, to initiate Hospitals and Orphanages, to minister to the sick in the plague-stricken alleys of crowded cities, to tend the wounded on bloodstained battle-fields, to comfort the dying on fevered pallets in reeking garrets, rejoicing to spend and be spent in behalf of their fellow-crea-

tures if only they could alleviate their sorrow and their pain.

They have seen noble bands of philanthropists, a Howard, a Clarkson, a Wilberforce, devoting time, means, influence, to comforting the lost and improving the condition of the felon in the gaol, or emancipating the slave from a degrading thralldom which a Plato did not condemn, an Aristotle defended, and a Cicero excused.

They have seen all this. But what testimony has this noble army of Confessors, Solitaries, Missionaries, Sisters of Mercy, and Philanthropists delivered concerning themselves? Has it been a note of profound self-satisfaction? Has it been the language of vainglorious boasting? Has it not been the acknowledgment of many a weakness, of many shortcomings, of many fears? Has it not ~~been~~ been the confession of daily and hourly failure to attain even to their own ideal? Are not words of deepest self-abasement the vernacular tongue of the noblest, truest, and most self-devoted of the saints of God? Have they not again and again acknowledged that in themselves "dwelt no good thing," and cried to be delivered "from the body of this death"?

What said Anskar, the apostle of Sweden, shortly before the close of his noble life, when

PART. I.  
Chap. II.

some over-zealous followers sought to ascribe to him miraculous cures? "One miracle," he replied, "I would, if worthy, ask the Lord to grant me, and it is that by His grace He would make me a good man<sup>1</sup>." What said Hooker on his deathbed? "I have lived," he remarked, "to see that the world is made up of perturbations, and have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God. Although I have by His grace loved Him in my youth, and feared Him in my age, and laboured to have a conscience void of offence towards God and towards man, yet if Thou, O Lord, be extreme to mark what is done amiss, who can abide it<sup>2</sup>?" What again is the testimony of the saintly author of the *Christian Year*? The editor of his Letters<sup>3</sup> tells us that underlying and prompting his wonderful humility was a deep sense of personal unworthiness, which found utterance sometimes in expressions so strong as quite to startle and distress one. Indeed words like his, echoed as they have been by numbers of the most devoted and self-sacrificing men that ever lived, have often seemed to the world to be either the exaggerations of

<sup>1</sup> *Vita S. Anskarii*, II. 3.

<sup>2</sup> Works of Richard Hooker by Keble, I. 85.

<sup>3</sup> Preface to Keble's *Letters*, p. xxxiv.

fanaticism, or else the proof of more than ordinary wickedness.

But from the testimony of priests and divines let us appeal to the language of Poetry. Poetry has been regarded by some as "a power which glorifies and redeems life, as a power which can take the place of religion and the Gospels." But what do we hear from the mouths of poets? Have they succeeded in persuading man that all is well with him? Have they been able to exorcise the conviction of personal shortcoming? Where is it more clearly testified than in Poetry, ancient and modern, that a deep discord runs through man's whole being, a discord between the judgment and the will, between the will and the power to act?

Does Sophocles in ancient times affirm that it is "common to all men to err"<sup>1</sup>? or Simonides that for "a man to be good is impossible and surpasses human nature"<sup>2</sup>? or Ovid, almost in the words of S. Paul, "that he sees and approves the good, and yet ever follows what is evil"<sup>3</sup>? Does

<sup>1</sup> Ἀνθρώποισι γὰρ τοῖς πᾶσι λοιπὸν ἐστὶ τοῦ ἁμαρτάνειν, Soph. Antig. 1024; "Vitiis nemo sine nascitur," Hor. Sat. i. iii. 68; "Peccavimus omnes;" Seneca, de Clem.

<sup>2</sup> "ἄνδρα δ' οὐκ

ἐστὶν μὴ οὐ κακὸν ἔμμεναι."

Simonides, Frag. cxxxix. 16.

<sup>3</sup>

"Video meliora proboque,

Deteriora sequor."

Ovid, Met. vii. 18.

PART I.  
Chap. II.

Lucretius<sup>1</sup> paint in vivid terms the terrible penalties, which the consciousness of crime inflicts on the guilty; and declare that "even though the scourge, the executioner, the dungeon, the pitchy tunic,—even though these be absent, yet the guilty mind with anticipating terror applies the goad, and scorches with its blows"<sup>1</sup>? Does Juvenal describe the silent witness "against himself, which each man bears about with him day and night"<sup>2</sup>?

Is this the testimony of the poets of the older world, and has it been banished from the lays of modern times? The answer is in the direct negative.

It is Shakespeare, who makes one of his greatest characters say,

"Better be with the dead  
Than on the torture of the mind to live  
In restless ecstasy;"

<sup>1</sup> Lucretius, III. 1012; v. 1154; comp. also III. 1018, 1019:

"At mens sibi conscia factis  
Præmetuens adhibet stimulos terretque flagellis."

Comp. Sen. *Ep.* XLIII. 5, "Si honesta sunt quæ facis, omnes sciant: si turpia, quid refert neminem scire, cum tu scias? O te miserum, si contemnis hunc testem;" Quint. v. 11, 41, "Conscientia mille testes."

<sup>2</sup> Juvenal, *Sat.* XIII. 198:

"Nocte dieque suum gestare in pectore testem."

Comp. also lines 208—210:

"Has patitur pœnas peccandi sola voluntas;  
Nam scelus intra se tacitum qui cogitat ullum,  
Facti crimen habet."



and another, lashed by a power he had ignored,  
confess,

PART I.  
Chap. II.

“I hate myself  
For hateful deeds committed by myself!

\* \* \* \* \*

My conscience hath a thousand several tongues,  
And every tongue brings in a several tale,  
And every tale condemns me for a villain<sup>1</sup>.”

It is Keats, who in his “Ode to the Night-  
ingale” expresses the wish that with that bird he  
might

“fade away into the forest dim,  
Fade far away, dissolve, and quite forget

\* \* \* \* \*

The weariness, the fever, and the fret  
Here, where men sit and hear each other groan,  
Where but to think is to be full of sorrow  
And leaden-eyed despair.”

It is Shelley, who writes,

“We look before and after  
And pine for what is not,  
E’en our sincerest laughter  
With some pain is fraught,

Our sweetest songs are those which tell of saddest thought.”

It is our own Laureate, who says of the man  
that wrongs his friend, that he

“Wrongs himself more, and ever bears about  
A silent court of justice in his breast,  
Himself the judge and jury, and himself  
The prisoner at the bar, ever condemned:  
And that drags down his life.”

<sup>1</sup> *Macbeth*, Act III. Sc. 2; *King Richard III.*, Act v. Sc. 3;  
compare also *Hamlet*, Act III. Sc. 3.

PART I.  
Chap. II.

And yet though the language of Poetry is still marked with a deep undertone of sadness<sup>1</sup>; though the drama does not exist of which an absolutely guiltless man is the hero<sup>2</sup>; though the consciousness of personal shortcoming has been deepened and intensified as it never was previous to the Christian era, yet no man in his hours of deepest despondency and most agonizing remorse has ever thought of having recourse to the ancient sacrificial ritual of expiation, consecrated though it has been by the associations of ages and the habits of successive generations.

Men have not been above trying other ways of giving expression to their sense of inward dissatisfaction. Monks and nuns, eremites and Trappists have vied with each other in the harsh-

<sup>1</sup> On the deep, suppressed melancholy traceable in the best Greek poetry see Luthardt, *Fundamental Truths*, p. 338. Comp. Greg's *Enigmas of Life*, p. 192: "As long as generation succeeds generation and families are linked together, as long as the young are coming on the stage while the old are leaving it; as long as Nature commands us to cling so passionately to what we yet must lose so certainly and may lose so suddenly and so soon; so long as Love continues the most imperious passion and Death the surest fact of our mingled and marvellous humanity, so long will the sweetest and truest music upon earth be always in the minor key."

<sup>2</sup> "When the great dramatists, whether heathen or Christian, place before us a picture of human destiny, it is ever guilt which ties the knots. A guiltless hero would be no hero for a drama." Luthardt, *Saving Truths*, p. 63.

ness and severity of their penances and self-tortures.

PART I.  
Chap. II.

Jerome, after years of toil and fasting in his rocky cell at Bethlehem, beats his worn breast with the stone which lies ever at his side.

Benedict, while yet a youth, anxious to cast out unholy thoughts, rolls his naked body in a bed of briars, till it becomes one great wound.

Nilus, finding himself unable to get rid of a sensual temptation, wrestles with himself till the sweat trickles from his forehead, and throwing himself upon the ground, prays earnestly, "Lord, Thou knowest my weakness, pity me, and ease me of my conflict."

Cuthbert, the shepherd of the Lammermoor Hills, "the Apostle of the English Lowlands," after a life of incessant exertion, filled with a deep longing to burn away the briars of the old Adam, retires to live in absolute loneliness on his rock of Farne, "with the deep sea rolling at his feet, and the gulls wailing above his head."

The Founder of the Mendicant Orders lies at his last hour prostrate upon the earth, with ashes for his bed, and nothing to cover him, till one in pity flings a garment upon him.

The Flagellants<sup>1</sup> of the Middle Ages scourge

<sup>1</sup> See Gieseler's *Ch. History*, II. 509; III. 273 sq.

PART I.  
Chap. II.

their naked bodies again and again till they are covered with blood<sup>1</sup>.

Men have done all this, and more than this, but the wildest fanaticism has never sought relief in the ancient modes of purgation and absolution. Though during the last eighteen hundred years man has never constructed for himself a religion of despair, yet he has never sought relief in a system which was once all but universally recognised as the proper means for seeking reconciliation with God. Though he still is conscious of some profound source of inward dissatisfaction, yet the impulse, the instinct, which prompted the sin and trespass-offerings of the Jews, and the propitiatory sacrifices which on occasions of national and domestic calamity<sup>2</sup> the Gentile nations mul-

<sup>1</sup> Whitefield, we are told, was wont to prostrate his body on the bare earth, to fast rigorously during Lent and expose himself to the cold till his hands began to blacken, and "by abstinence and inward struggles he so emaciated his body as to be scarcely able to creep upstairs."

<sup>2</sup> The *Ver Sacrum* of the Romans, alluded to above, comprehended in early times men as well as domestic animals, and there seems little doubt the vow was really carried into effect. On the death of his predecessor and the accession of Caligula 160,000 victims were slaughtered, and numbers of innocent men were dressed out as victims, and then thrown down precipices, as an atonement for his life. Comp. Suet. *Calig.* xiv.; Seneca, *de Benef.* iii. 2. The horrible Criobolium and Taurobolium of the later period of the Empire are familiar to all. They are strikingly described in the lines of Prudentius (*Peristeph.* x. 1006—1050) :

tiplied with unstinted prodigality, is a stranger to the human heart through the length and breadth of Christendom.

PART I.  
Chap. II.

Here, then, as I venture to think, we are confronted with another and a very singular feature in the religious revolution which we are considering.

Up to a certain point in the world's history sacrifices to express thankfulness, to avert evil, to fulfil a vow, to expiate moral or ceremonial guilt, were celebrated without intermission.

Up to this point the sense of personal demerit, of shortcoming, of sin, was confessedly weak except in one favoured nation, and bore no proportion to what it has attained since in depth and intensity.

But at this point we begin to trace a change.

A deeper and deeper sense of responsibility for sins of thought as well as of word and deed begins to weave itself into the texture of human consciousness, and yet the ancient ceremonial of

“Quin os supinat, obvius offert genas  
Supponit aures, labra, nares objicit,  
Oculos et ipsos perluit liquoribus,  
Nec jam palato parcit, et linguam rigat,  
Donec cruorem totus atrum conbibat.”

Dollinger's *Gentile and Jew*, II. 179; Archbp Thomson's *Bampton Lectures*, and notes pp. 255—262.

PART I.  
Chap. II.

atonement and reconciliation begins at the same moment gradually to disappear.

Unless we are prepared to regard the whole history of the world as an insoluble enigma, an inextricable labyrinth, a huge pile of the blocks and fragments of an unfinished edifice, we must believe there is some adequate explanation of these facts.

*It is plain that something must have occurred between the year that witnessed the elevation of Augustus to the supreme pontificate and that which saw the letter transmitted by Pliny to the Emperor Trajan. Some event must have occurred powerful enough to turn the stream of religious thought and feeling on one of the most momentous subjects into a totally different channel, and that event, whatever it was, could have been of no ordinary character.*

## CHAPTER III.

### *THE SINGLE SACRIFICIAL RITE OF CHRISTENDOM.*

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν.

1 COR. XI. 23.

ARE we justified, then, in concluding that with the cessation of the ancient sacrificial ritual the ancient sacrificial phraseology has also disappeared? Are such expressions as "victim" and "offering," "oblation" and "atonement" unknown? Do we trace them only as relics of a vanished world of thought in the pages of the Pentateuch, the poems of Homer, the narrative of Livy? Have they fallen out of the vocabulary of modern times as expressing obsolete and extinct conceptions? Have the ages of the past been ages of illusion?

The answer to this question brings us face to face with another peculiarity of the extraordinary religious revolution which has taken place.

PART I.  
Chap. III.

PART I.  
Chap. III.

What under the circumstances we might have naturally expected, what on every ground of probability we had almost a right to expect, *has not been realised.*

Not only has the instinct which ever prompted men to sacrificial usages not been eradicated, but though the ancient sacrifices have passed away sacrificial terms remain. They still form part of the religious language of everyday life, and they have found a centre, a fact of History, round which they have grouped themselves as the realised satisfaction of their deepest meaning.

There exists at this day amongst all the enlightened nations of modern Europe, and in various parts of Asia, Africa, and America, a singular Rite which alone recalls the complex system that has passed away.

However it may have come, here it is. It has been celebrated for more than eighteen hundred years. It has lasted through a great many storms and revolutions. The Roman Empire, over which Augustus ruled supreme, has passed away. The era of the irruption of the new Races upon its ruins has come and gone. The vast dominions of Charlemagne have been broken up. The darkness of the Middle Ages has been dispelled. The epoch of the Renaissance has gone by. The



era of the Reformation<sup>1</sup> is over. The eighteenth century, when many thought the Church must be lost for ever, is a thing of the past. Political systems have been established and overthrown. New worlds have been discovered. The very languages, which were spoken throughout the Roman Empire in the days of Augustus, have given place to others. Habits, manners, modes of thought, theories, opinions, philosophies have changed.

But this Rite still survives. It has outlived all these vicissitudes, and from the first day until now has been regarded as precious beyond all words by nations, between which race, political institutions, and acquired habits, had established barriers apparently the most impassable.

Moreover from the first it has claimed a connection universally recognised with the vanished

<sup>1</sup> "When the Reformation came it might be supposed...that this feast would be no longer regarded as the centre round which religious and philosophical meditations naturally revolved. Unquestionably there *was* a change in this respect; it was the *effort* of the Reformation to detach itself from this centre...but it is equally true that in spite of this effort the Reformers were compelled to make their views respecting this feast the characteristic and distinguishing feature of their systems. Because they could not agree respecting its character and validity, all the terrors of a common enemy, all the sympathies which attracted them to each other, were insufficient to bind them together." Maurice's *Kingdom of Christ*, II. pp. 71, 72.

PART I.  
Chap. III.

world of sacrificial usages, and like a potent magnet has attracted to itself ideas and associations, which might have been regarded as extinct and obsolete. The names which it has received sufficiently attest this. Thus in A.D. 96 we find it called a Προσφορά<sup>1</sup> or "Oblation"; in A.D. 107 it is styled a Εὐχαριστία or "Thank-offering";<sup>2</sup> a still later writer, A.D. 150, calls it a Θυσία<sup>3</sup>, or a "Sacrifice;" another, about the same date, calls it Ἀνάμνησις, a "Commemoration," or "Memorial";<sup>4</sup> while a later appellation about A.D. 249 is Πάσχα<sup>5</sup>, or a "Paschal Feast."

It has received other names, but those here enumerated will suffice for our purpose, and no one will deny that these names have a reference

<sup>1</sup> Clemens Romanus, *Ep. i. ad Cor.* xl.; Just. Mart. *Dial. cum Tryph.* c. 137.

<sup>2</sup> Ignatius, *Ep. ad Smyrn.* vii. viii.; Just. *Dial. cum Tryph.* c. 117; comp. Origen *c. Celsum*, viii. 57; Cyprian explains *Eucharistia* by the words "id est Sanctum Domini Corpus," *Epist.* xv. c. 1; Clem. Alex. *Strom.* i. § 5, p. 318.

<sup>3</sup> Justin, *Dial. c. Tryph.* c. 137. He uses the name so often and so familiarly that we cannot but conceive that it has been in common use for some time before. Waterland's *Doctrine of the Eucharist*, pp. 30, 31; comp. *Lit. S. Jas.*, ed. Hammond, pp. 25, 39, &c.; ἡ ἱερὰ θυσία, Chrys. *Hom. de Bapt. Chr.* ii. p. 375; ἡ φρικτὴ θυσία, Chrys. *Hom.* iii. § 4 in *Philipp.*; ἀναμνηστικὴ θυσία, Euseb. *de Vit. Const.* iv. 45. For the various titles applied to the Eucharist in the ancient Celtic Church of Great Britain and Ireland see Smith's *Dictionary of Christian Antiquities*, Art. *Sacrifice*.

<sup>4</sup> Justin *Dial.* 387.

<sup>5</sup> Origen *contra Celsum*, viii. 759.

clear and distinct to the vanished world of sacrificial usages. The expressions, on which these names are founded, are not "of to-day or yesterday." They were not minted for the first time by the writers who used them, to give form and substance to thoughts before unknown. The vocabulary to which they belong is as old as the history of man. It is the vocabulary of sacrifice.

But how far does the mode, in which this Rite is celebrated, recall the ancient sacrificial usages? To what extent, whether celebrated with all the pomp of a Continental Cathedral, or the simplicity of a village Church, would it remind an Israelite of the days of David, or a Roman of the times of Augustus, of their own time-honoured ceremonial? Suppose the proprætor of Bithynia had been present at one of those religious services of the early Christians, which he describes in his letter to the Emperor Trajan, what would he have witnessed? The sacrificial Ritual, to which he had been accustomed from earliest childhood, was extremely complex. The victim, adorned with garlands, was led up to the altar; mingled meal and salt were crumbled over its head; a libation of wine was poured forth; the victim was slain; its blood was sprinkled on and about the altar; certain portions were burnt with fire, whilst

PART I. the rest of the flesh went to form a sacrificial  
Chap. III. feast.

Of all this how much survives in the Rite, with which we are dealing? What outward and visible signs of any sacrificial observances would Pliny have noted amongst the devotees of "the new and strange superstition" which had sprung up in his province?

Let us imagine ourselves at Neo-Cæsarea or Chalcedon in one of their assemblies<sup>1</sup>. We enter a large upper room hired for the purpose or placed at the disposal of the community by some wealthy members. Couches are laid and the walls are hung after the manner of the East for a harmless banquet<sup>2</sup>. To this meal the rich have contributed of their abundance and the poor of their poverty, and at the appointed hour they meet, and after waiting for each other<sup>3</sup>, a blessing<sup>4</sup> is solemnly pronounced and all join in it with singleness of heart. To this succeeds<sup>5</sup> a more solemn ceremony. A single loaf is brought in

<sup>1</sup> On the first day of the week, the "stato die" of Pliny's letter to Trajan. *Epp.* x. 96.

<sup>2</sup> Dean Stanley on 1 Cor. xi. 24.

<sup>3</sup> 1 Cor. xi. 33.

<sup>4</sup> *Εὐλογία*, which down to the middle of the 5th century was used as synonymous with *εὐχαριστία*, being naturally derived from S. Paul's words, *τὸ ποτήριον τῆς εὐλογίας*, 1 Cor. x. 16.

<sup>5</sup> If it did not come before, as Chrysostom says, Hom. 24 and 54 on 1 Cor. xi., followed by Theodoret and Theophylact.

and placed before some elder of the company, and likewise a cup of wine mingled with water<sup>1</sup>. The Bread is solemnly blessed with the recitation of a prescribed formula, broken, and eaten by those assembled. The Wine is similarly blessed, passed round to all, and drunk. Next follows the offering up of prayer, the reading of holy writings, exhortations to godly living, and the singing of a hymn to "Christ as to a God<sup>2</sup>." Then an offertory is collected<sup>3</sup> for the relief of distressed Churches at a distance, or for the poor of the district. To this succeeds the salutation, "the kiss of love<sup>4</sup>," and after a final prayer the faithful disperse quietly to their several homes.

Now supposing the representative of Trajan had been present, what thoughts would such a scene have called up in his mind? He would know well enough that in almost all sacrifices, though the victim was the efficacious instrument of sacrifice, yet it was invariably offered *by means of bread and wine*<sup>5</sup>. He would be aware that *immolare*, to sprinkle with the broken "mola" or

<sup>1</sup> Κράμα, Justin Mart. *Apol.* i. c. 65.

<sup>2</sup> "Carmenque Christo quasi deo dicere secum invicem." Pliny, *Ep. ad Traj.* xcvi.

<sup>3</sup> 1 Cor. xvi. 1; Justin Mart. *Apol.* ii.; Tertull. *Apol.* c. xxxix.

<sup>4</sup> Φιλήματι ἀγίῳ, Rom. xvi. 16; comp. 1 Pet. v. 14.

<sup>5</sup> See Freeman's *Principles of Divine Service*, pt. ii. p. 76.

PART I.  
Chap. III.

cake, could be used to express the entire action of sacrifice<sup>1</sup>, and that meal-time and sacrifice were so essentially connected together that even the modes of expressing the two acts were frequently interchanged<sup>2</sup>.

<sup>1</sup> The slaying and burning included. Comp. Livy i. 45, "*immolat Dianæ bovem*;" Hor. *Od.* iv. 11. 7, "*immolato spargier agno*;" Cic. *N. D.* iii. 36, 88, "*Musis bovem immolasse dicitur*;" Cæsar, *Bell. Gall.* vi. 16, "*pro victimis homines immolant*;" Persius, *Sat.* ii. 75, "*Hæc cedo, ut admoveam templis, et farre litabo*." So again *mactare*, to enrich or crown with the addition of wine (*mauctus* = *magis auctus*, Servius on Verg. *Æn.* iv. 57; x. 541), was likewise used for the whole action. "This is an absolute proof of the immense virtue and implicit power attributed to the bread and wine in these sacrifices. They were held to carry with them, in a manner, the whole action. The presenting of them was the presenting of the slain sacrifice, the acceptance of them was its acceptance. And that, moreover, they were identified respectively, the broken bread with the body to be slain, the poured-out wine with the blood to be shed, is both probable from the obvious parallel, and is countenanced by other parts of the system. Thus the poor, who could not afford slain victims, were allowed to do their part by providing cakes of bread; and these were sometimes made in the shape of the ox to be sacrificed, and might be offered alone." Freeman's *Principles*, pt. ii. p. 76.

<sup>2</sup> "The Greeks, and the Romans no less, offered drink-offerings of wine not only at sacrifices, but also at the commencement of a journey, at the entertainment of strangers, at the time of retiring to rest, or any other occasion. In short, in all the common affairs of life they desired the favour of the gods by oblations of incense and *drink-offerings* made at the table. Nay, they never tasted any food without consecrating it, usually by throwing part of it into the fire as an offering to the Lares." Freeman's *Principles*, pt. ii. pp. 83, 84.

But what question would he certainly have put to those engaged in so simple and yet so mysterious a service? would he not have enquired, "If this is a solemn Meal, a religious Feast, where is the sacrificial Victim that has been offered, and on what authority and with what intent do ye celebrate this service?"

To such a question what would have been the reply of the early Christians? "This Meal whereof we partake," they would have replied, "is a sacrificial Feast, instituted by Him, from whom we are called Christians, and Who died for us upon the Cross."

A Christian of Pliny's province might have gone on to say far more in answer to further enquiries. But the reply even as far as it goes will amply suffice. It brings out a very remarkable feature in reference to this Rite so unique and so unprecedented. It claims to rest not upon any subjective theory or conception, but on an *objective historical fact*, on a distinct command given by a Person respecting its celebration, and that on a particular occasion.

Here, then, we are on solid ground.

The disappearance amongst the cultivated nations of the present day of the time-honoured system of offering animal victims in sacrifice is a fact of history, and of daily experience. The

PART I.  
Chap. III.

celebration of this Rite is also a fact of history, the origin of which can be traced to a period of which we know a great deal, which had its archives, its monuments, its registers, admitting of being examined and cross-examined<sup>1</sup>.

If, moreover, we ask the further question where we have the first allusion to this Rite, it can be answered without any fear of contradiction.

There is a letter in existence, the genuineness and authenticity of which are acknowledged by the most sceptical schools of modern thought. No criticism worth our regard will put its composition later than A.D. 57, or establish any other account of it than that it was written by the Apostle Paul from Ephesus, the capital of proconsular Asia, to a community of Christians in the city of Corinth like those described by Pliny as existing in the provinces of Pontus and Bithynia.

In this letter the writer has occasion to remind the Corinthians of what a few years before had been the subject of his oral teaching amongst them. "*I received of the Lord,*" he writes, "*that*

<sup>1</sup> "In the whole sphere of criticism there is no absurdity more uncritical than the idea that a rite which universally prevailed should have grown up accidentally and gradually, *especially a rite of such marked peculiarity.*" Ebrard's *Gospel Narrative*, p. 409.



which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks He brake it, and said, *This is My Body, which is for you: this do in remembrance of Me.* In like manner also the cup, after supper, saying, *This Cup is the New Covenant in My Blood: this do, as oft as ye drink it, in remembrance of Me*<sup>1</sup>."

Here we have the earliest record of the Institution of this singular Rite, and the earliest recorded speech of the Institutor.

It has been often remarked that for the composition of History no materials are of greater value than original letters written for certain definite purposes, and reflecting light artlessly and naturally upon contemporary incidents and modes of thought<sup>2</sup>.

Now the language of this letter is simplicity itself. Anything less strained or artificial it is impossible to conceive. Circumstances had made it necessary that the writer should recall the

<sup>1</sup> Rev. Version. 1 Cor. xi. 23—25. ἐγὰ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο ἔλαβεν ἄρτον καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε, Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε ἐν τῇ ἐμῇ ἀνάμνησιν. ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡς ἂν πίνετε, ἐν τῇ ἐμῇ ἀνάμνησιν.

■ See Archer Butler's *Sermons*.

PART I.  
Chap. III.

incidents attending the Institution of this Rite, and he does so briefly and succinctly, not with elaborate explanations or justifications, but boldly and fearlessly in the strain of one who is recording simple facts and feels sure of his ground. He is speaking of a practice of his own during the last fifteen or twenty years, and he pleads in justification of it not a conception or theory of his own, but the command of *a Person*.

Moreover, though while writing this letter he was surrounded by all the associations of the ancient sacrificial system, he does not scruple to speak therein of this Person, as One, Who had realised in Himself the very purpose and object of this system.

Thus in this very letter He calls Him a "Paschal Lamb<sup>1</sup>." He compares the Eucharistic Feast with the Sacrificial Feasts of other nations<sup>2</sup>. He speaks of Him as "dying for sins<sup>3</sup>". In another letter written about a year after to the members of the same Church he speaks of Him as having "died for all men<sup>4</sup>"; as having become as "a sin-offering<sup>5</sup>," and "reconciled us to God<sup>6</sup>."

<sup>1</sup> 1 Cor. v. 7. Τὸ Πάσχα ἡμῶν ἐτύθη Χριστός.    <sup>2</sup> 1 Cor. x. 21.

<sup>3</sup> 1 Cor. xv. 3. Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν.

<sup>4</sup> 2 Cor. v. 15. Εἰς ὑπὲρ πάντων ἀπέθανεν.

<sup>5</sup> Τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν.  
2 Cor. v. 21.

<sup>6</sup> Τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ.    2 Cor. v. 18.

Similar expressions occur in other letters written not to prove this special point but on widely different subjects.

PART I.  
Chap. III.

Now no one will deny that this language is based on sacrificial ideas and conceptions, and the singular thing is that its appropriation to a single Historical Personage is not elaborately or anxiously defended, as though they who heard it were likely to stand aghast at its appropriation. It is enunciated boldly, straightforwardly, without any apprehension of the consequences.

Such an appropriation is unparalleled. It is true that the instinct of sacrifice has claimed higher victims than brute beasts, that it has claimed *men*<sup>1</sup>, and that human sacrifices became a general institution over the ancient world. It is true also that the sins of tribes and peoples, of cities and communities, have been confessed over the heads of such human victims before they were put to death. It is true also that the idea of sacrifice has been realised in other ways, that generals have devoted themselves to death in behalf of their armies, and that kings have voluntarily

<sup>1</sup> Mozley's *University Sermons*, p. 185. On the extent to which the practice of offering human victims resisted the progress of civilisation, see Archbp. Thomson's *Bampton Lectures*, p. 38, and the note, pp. 255—262.

PART I. surrendered their lives to ensure victory for their  
Chap. III. subjects<sup>1</sup>.

But there is no instance on record other than that which we are considering of a single Person attracting to Himself and His work sacrificial terms consecrated by the associations of four thousand years, and being regarded as having won reconciliation and forgiveness for the sins of men. The more we realise the transcendent importance attached by the ancient world to sacrificial rites, the more astonishing must such an ascription appear.

It would have been wonderful enough had such a claim been put forward in behalf of the Institutor by a few credulous and enthusiastic followers, and after holding its ground for a few years had disappeared before the touchstone of reason and enquiry. But the wonder of it all passes description, when we reflect that this claim has stood its ground, and has received the reverent and instructive acquiescence of some of the greatest intellects the world has ever known.

<sup>1</sup> Compare the instances of Codrus, the Athenian king; of Publius Decius in the Latin War at the battle near Vesuvius, who with a solemn imprecation prescribed by a priest rushed singly and alone among the enemy, a majesty more than human visible in his form, as though he were sent from Heaven to expiate all the anger of the gods, to turn away destruction from his countrymen by casting it among his enemies. Livy viii. 9; Arnold's *Rome*, ii. 149.

We are sometimes reminded of the spread of Buddhism as a phenomenon which may be compared with the spread of Christianity. But no characteristic Rite of Buddhism, vast as is the population professing that faith, has found its way into a second Continent<sup>1</sup>.

PART I.  
Chap. III.

This Rite, on the other hand, has been found capable of transplantation into every quarter of the globe, and wherever it has been so transplanted and celebrated, sooner or later the most time-honoured of all modes of religious worship has retired into the darkness of oblivion, and has never since succeeded in regaining its hold over the consciences of men, or in making good its claim to be maintained even as an auxiliary portion of religious duty.

<sup>1</sup> Liddon's *Bampton Lectures*, ed. ix. p. 135.

## CHAPTER IV.

### *JEWISH PREJUDICES OF THE FIRST DISCIPLES.*

Ἑβραῖοί εἰσι; κἀγώ. Ἰσραηλεῖται εἰσι; κἀγώ. σπέρμα Ἀβραάμ  
εἰσι; κἀγώ.

2 COR. XI. 22.

PART I.  
Chap. IV.

**B**EFORE proceeding further, an important point requires consideration.

It is reasonable to suppose that the people amongst whom this Rite first appeared must have betrayed in their customs or modes of thought certain tendencies towards, and anticipations of it, which in spite of its peculiarities and utter unlikeness to anything that had gone before, will in some degree account for its reception and celebration. Prepossession, and fixed or dominant Ideas<sup>1</sup> have been often appealed to as the proximate causes of not a few religious revolutions.

To what nation, then, did they belong who first celebrated this Rite?

To this question the writer of the letter alluded to in the last chapter as concerning the

<sup>1</sup> See Dr Carpenter's work on Mental Psychology.

earliest record of its Institution, supplies an immediate answer.

PART I.  
Chap. IV.

Having occasion to defend himself against certain false teachers, who prided themselves on their purely Jewish extraction, he dwells with great particularity and minuteness on the purity of his own descent. To emphasize this he employs these words, which he arranges in a climax as "*Are they Hebrews?*" he asks, and replies, "*So am I.*" "*Are they Israelites?*" "*So am I.*" "*Are they the seed of Abraham?*" "*So am I.*"

The writer, then, was of Jewish nationality, and to the Jewish nation belonged the earliest celebrants of this unique and mysterious Rite.

Now if one feature more than another distinguished the Jews as a nation at the period to which the writer refers, it was their unbending Monotheism. From their earliest infancy they had been brought up to worship the one God, and they regarded with horror any deflection from this cardinal doctrine of their Faith. True it is that their forefathers had been unable to resist the spell of the various idolatries practised by the nations lying around the Holy Land. But the Jerusalem of Rehoboam and Abijah, of Asa and Manasseh was not the Jerusalem of the period with which we are now concerned.

During the dreary years, when their fathers

PART I.  
Chap. IV.

"hanged their harps by the waters of Babylon," the nation had gone "into retreat and performed penance for its long errors and sins<sup>1</sup>." From this time forward all was changed. An iconoclastic fervour<sup>2</sup> took the place of any seduction towards polytheism. The Jew might be oppressed and apparently crushed by the stern power of Idumæan or Roman rulers, but the slightest effort to enforce customs not authorised by the Mosaic Law was the signal for an outbreak of zeal and fanaticism which bore down everything before it, and from which the boldest statesmen recoiled<sup>3</sup>. Subsequent events only tended to deepen and intensify the lesson of the Captivity. The Jewish patriot never forgot the day, when the fury of Antiochus Epiphanes did its worst, and "the

<sup>1</sup> Stanley's *Jewish Church*, III. p. 30.

<sup>2</sup> "It was like the impulse with which the Christian world of the sixteenth century sprang back over the whole of the Middle Ages either to the Primitive or to the Apostolic times. It was the Puritanism of the Jewish Church. Their iconoclast fervour became the channel of their future fanaticism, as their purer monotheism became the seed-plot of Christianity. It seemed as though the identification of Polytheism with the odious thought of the Babylonian exile and oppression had destroyed its spell, even as the fires of Smithfield disenchanting the English people of the charm of the Roman Church, and turned them into zealous adherents of the Reformation." Stanley's *Jewish Church*, III. p. 31.

<sup>3</sup> See Art. *Pilate* in Smith's *Bible Dictionary*. "To the Jew of Jerusalem the Law was a national institution, as well as a Divine covenant."—Lightfoot's *Galatians*, p. 300.



abomination of desolation<sup>1</sup>" was set up in the Holy of Holies of his august Temple, and the daily offering ceased, and the perpetual light of the great candlestick was extinguished; or the more joyous day when the sword of Judas Maccabæus won back from the invader the nation's "holy and beautiful house" and restored it to its ancient glory. Whatever influence the party of the Assideans, of the Chasidim or "godly men<sup>2</sup>," had already acquired in resisting the adoption of heathen customs and the slightest departure from the enactments of the Law, was now infinitely intensified.

Again and again the force of the reaction was attested, and that in a manner which could not be gainsaid.

The Idumæan Herod<sup>3</sup> found himself unable to set up in the theatre the representations of the victories of Cæsar, or to place the Roman eagle on one of the portals of the Temple without producing a violent outbreak of popular excitement. Some daring and enthusiastic youths instigated

<sup>1</sup> Comp. Dan. xi. 31; 1 Macc. i. 20—28; 2 Macc. v. 15—20.

<sup>2</sup> 1 Macc. ii. 42; vii. 13—17; 2 Macc. xiv. 6.

<sup>3</sup> Joseph. *Antiq.* xv. 8. 2. The extent to which the scruples of the Jews on this point were respected by the Roman governors, is shewn by the fact that no effigy of either god or emperor is found on the money coined by them in Judæa before the war under Nero. Ewald, *Geschichte*, v. 33.

PART I.  
Chap. IV.

by two celebrated teachers, Judas and Matthias, conspired to tear down the offensive emblem, and on a rumour of Herod's death actually put their design into execution, though they afterwards expiated their audacity with the sacrifice of their lives at the burning stake<sup>1</sup>.

Nor did the Roman governors find it an easier task to deal with the national scruples.

On one occasion Pilate ventured under cover of night to introduce the military standards into Jerusalem<sup>2</sup>. These were offensive as exhibiting at once the obnoxious image of the eagle and the effigy of the Cæsar. In the morning the populace awoke to behold this insult to their strongest prejudices. Abstaining from all violence they sent a deputation to the governor at Cæsarea, intreating him to remove the standards. For days the ambassadors crowded his prætorium, and when Pilate brought out some of his troops to overawe and disperse them, they flung themselves with one accord upon the ground, and there remained immovable for five days and as many nights, declaring with vehemence that they were ready to die rather than sanction any infringement of their Law; nay, when the soldiers encircled them three

<sup>1</sup> Joseph. *Bell. Jud.* i. xxxiii. 2—4; Milman, *Hist. of the Jews*, II. 72.

<sup>2</sup> Joseph. *Ant.* xviii. 3, 1, 2; *Bell. Jud.* ii. ix. 2—4.

deep, and on a signal from Pilate drew their swords, they with one consent offered their necks to the steel, and so astonished the Roman governor by their attachment to their national faith that in the end mastered by their indomitable pertinacity he was constrained to withdraw the obnoxious emblems.

Later still the insane edict of Caligula, demanding that he should receive divine honours, and that a colossal golden statue of himself should be placed in the Holy of Holies at Jerusalem<sup>1</sup>, and that the Temple itself should be dedicated to Caius the present and younger Jupiter, roused a universal feeling of horror. The execution of the mandate was entrusted to Petronius, the new prefect of Syria. Thereupon thousands without distinction of rank, age, or sex, flocked from all quarters to Ptolemais, and implored the prefect to desist from carrying out his instructions. "They covered the country for a great distance like a vast cloud; they were unarmed and defenceless; many of them were clad in sackcloth, and had ashes on their heads and every mark of the deepest mourning. All with one voice declared their steadfast and deliberate resolution to sacrifice their lives, rather than consent to the

<sup>1</sup> Philo in Flaccum, § 7; Leg. ad Caium, xviii. 26, 43; Jos. Antiq. xviii. 8, 1—4.

PART I.  
Chap. IV.

profanation of their Temple<sup>1</sup>." In vain Petronius moved to Tiberias. The same scene was repeated there. In vain he urged the power of the Romans, the positive orders of the Emperor, and the obedience rendered by other nations. The Jews replied that they could not think of violating their national sanctuary with the image of a man. "Are ye resolved, then," said the Roman, "to wage war against your emperor?" "We have no thought of war," they replied, "but we will submit to be massacred rather than infringe our Law," and at once the whole body fell with their faces to the earth, and declared that they were ready to offer their throats to the swords of the soldiery. For forty days the struggle was maintained. It was the season for sowing the fields. But that did not influence the people. They still continued their importunities, and at last Petronius, shrinking from a war of extermination, promised, though at the risk of his own life, that he would intercede for them if they would separate peaceably and devote themselves to the cultivation of the land. True to his word he wrote to the emperor, who was more determined than ever to carry out his design, and having announced his intention of personally superintending the erection of the image in the Temple wrote to

<sup>1</sup> Milman's *History of the Jews*, II. p. 146.

Petronius bidding him commit suicide if he did not wish to die by the hands of the executioner. But the vessel which carried the savage rescript to the governor was delayed by stormy weather, and twenty-seven days before it arrived, news was received that the sword of the tribune Cassius Chærea had rid the earth of the most execrable tyrant it had yet endured<sup>1</sup>.

In other provinces of the Empire Caligula's claims met with little or no resistance. The polished Athenians sighed to see the hands of some of their noblest statues struck off, and the trunks carried to Rome to be united to the features of a barbarian emperor. But it was a sigh for the insult offered to art, taste, and feeling. It was not a sigh for the profanation of their religious convictions<sup>2</sup>.

Far otherwise was it with the Jewish nation. With a dogged determination they were ready to resist even unto blood if an insult was offered to their national sanctuary.

But what were the violations of the religious sentiment of the nation either actually carried out or attempted by a Herod, a Pilate, a Caligula,

<sup>1</sup> Jussi a Caio Cæsare effigiem ejus in templo locare, arma potius sumpsero; quem motum Cæsaris mors diremit." Tac.: *Hist.* v. 9; Renan, *Les Apôtres*, ch. xi. p. 167.

<sup>2</sup> Sueton. *Calig.* xxii.; Merivale's *Romans under the Empire*, vi. 45.

PART I.  
Chap. IV.

compared with the conduct of those who first celebrated the Eucharistic Rite? What was the ignorant disregard of time-honoured scruples on the part of heathen rulers compared with the startling practices of these daring innovators? They, at any rate, could not plead ignorance or unconsciousness of the popular feeling. Brought up from earliest childhood in the strictest observance of the Mosaic Law they retained many of their religious customs even after joining the new Society. They were found at the fixed hours of prayer joining in the Temple worship<sup>1</sup>; they observed the great annual festivals<sup>2</sup>; they conformed even in minor points to many legal and ceremonial enactments<sup>3</sup>.

And yet in one momentous particular they did not scruple to violate the most cherished traditions of the national Faith.

The Rite which they now celebrated, and the maintenance of which they inculcated on all their followers, claimed for the Institutor in spite of His degrading death attributes before reserved exclusively to the Most High, whose very Name had been withdrawn from the popular speech and even the writings of the nation, till at length it lingered only in the mouth of the High Priest<sup>4</sup>,

<sup>1</sup> Acts i. 14; iii. 1.

<sup>2</sup> Acts xx. 16.

<sup>3</sup> Acts xxi. 26.

<sup>4</sup> Comp. Stanley's *Jewish Church*, III. p. 162.

and was only uttered by him on rare and necessary occasions, such as the Day of Atonement, while as he uttered it, those who stood near cast themselves with their faces on the ground, and the multitude responded, "Blessed be the Name: the glory of His Kingdom is for ever and ever<sup>1</sup>." The celebration of this Rite embodied in a palpable form, and in a manner utterly unexampled before, the idea that the blood of the Institutor was effectual to produce consequences of inconceivable moment, even the forgiveness of sins, an attribute regarded as special and peculiar to the Supreme Being alone<sup>2</sup>.

Associations, again, the most solemn and august had ever been connected with the act of breaking Bread and drinking Wine at the Passover Eve Service, at the Passover, at the Sabbath Eve Service of the Synagogue<sup>3</sup>, and even at ordinary meals. Uniformly it was accompanied by a solemn commemoration of the Supreme Being as the Creator of "the fruit of the ground," and "the fruit of the Vine."

<sup>1</sup> Edersheim's *Temple Service*, p. 271.

<sup>2</sup> Comp. S. Mark ii. 7: Τί οὗτος οὕτω λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς, ὁ Θεός; Luke v. 21.

<sup>3</sup> See Buxtorf's *Synagoga*; Raphall's *Mishna*, pp. 7, 8; Godwyn's *Moses and Aaron*; Stuckius *de Conviviis*; Pedahzur's *Book of Religion, Ceremonies, and Prayers of the Jews*, London, 1738; Freeman's *Principles of Divine Service*, II. p. 288.

PART I.  
Chap. IV.

But now the same Elements, which from time immemorial they had blessed and received with thoughts of thankfulness to Him, to whom belonged "the Ineffable Name," they ate and drank in memory of One, who had passed away on His Cross of shame a "very scorn of men," and "an outcast of the people." Nay, more, though, as strict Jews, they had ever shrank from the very idea of drinking blood "wherein is the life;" though their great Lawgiver<sup>1</sup> had even made it a capital offence to do so, yet now they presume to drink wine as symbolical of the blood of a Human Victim, of One Who had died not for their own favoured nation only, but in marvellous contrast to the stern exclusiveness of Judaism, for the sins of the whole world!

What had the genius of their Religion in common with such a Rite? To what was it more utterly opposed than the idea of human sacrifices?

True it had Feasts commemorating "great and rare passages of Divine Providence<sup>2</sup>" in their

<sup>1</sup> No one, even from the earliest beginning of sacrifices, had been permitted amongst the Jews to eat blood, and Moses had re-enacted the Law, under which he had made it a capital offence, like blasphemy or sacrilege. See Leviticus xvii. 11.

<sup>2</sup> Patrick's *Mensa Mystica*; Works i. 98, who contrasts with the Jewish customs the *Alakela* in honour of Æacus, among the Greeks, their *Alavrela* in honour of Ajax, and in later times their 'Αντιγονελα.



national history. But what single feast had the Jews ever celebrated in honour of any particular person, however holy or exalted? Where is to be found any trace of a festival commemorating Abraham, the father of the faithful, or Moses the great Lawgiver, or David the founder of the royal line, or Judas Maccabæus the restorer of the national glories? When had they ever celebrated by the solemn partaking of Bread and Wine the death of any patriot, or deliverer, of any champion or benefactor?

True it is, also, that they had great annual Festivals, which every member of the nation was obliged to keep, commemorating mighty deliverances and signal marks of the Divine favour. But at which of these had their thoughts ever been directed to the idea of a New Covenant ratified in the blood of a human victim? What powerful and constraining motive could have induced men trained in Judaism to detach themselves, on this cardinal point, from every association of the past, and to celebrate a Rite which claimed for a Crucified Man the incommunicable attributes of Deity?

Attempts have been made to explain away the unique character of the Rite by representing it as an expression of mourning on the part of the first disciples in the form of a Funeral Feast<sup>1</sup>. But

<sup>1</sup> The notion that it was the result of an influence exerted by

PART I.  
Chap. IV.

there is no warrant for the belief that such services were held for the commemoration of a departed benefactor, and that they were accompanied by the act of eating Bread and drinking Wine. It was indeed customary at the period of which we are treating to send to the mourners immediately after the funeral a meal technically called "the Meal of Refreshment<sup>1</sup>." But a Meal exclusively reserved for mourners had little or no affinity with this Rite, or the associations with which it was surrounded by the Institutor.

Nor again has it any of the characteristics of a meal instituted for the purpose of maintaining and ratifying relations of mutual friendship. Such a meal might be taken to symbolise the doctrine of the common brotherhood of all, and the corresponding duty of mutual love. But it is truly mysterious that, if the Rite had been nothing more than this, those who first celebrated it should have used concerning it language implying that theirs<sup>2</sup> "was a banquet on human flesh and blood, —not ordinary human flesh, but the Body of Him Who instituted it, Whom when alive they had most loved, One Whom now they worshipped as a God.

Essenism upon Christian culture may be dismissed as utterly destitute of historical foundation.

<sup>1</sup> For such funeral feasts see Edersheim's *Sketches of Jewish Life*, p. 175.

<sup>2</sup> Salmon's *Reign of Law and other Sermons*, p. 43.

It was no uncommon charge brought of old against different secret societies or bands of dark conspirators, that in order that the members might testify their readiness to sacrifice every prejudice and disregard every law, human or divine, which might interfere with the fulfilment of their duty to the society, they were compelled on their initiation to taste of human blood. Such charges were, no doubt, in many cases as mere calumnies as the accusation of Thyestean banquets commonly brought by heathens against the Christian community. In all cases the charges come to us on the testimony of enemies; but there is no instance of a society really innocent of such practices choosing to use language that implied it was guilty of them." Least of all should we expect to hear such language from the lips of Jews, and when we contrast their rooted antipathy as a nation to the very idea of partaking of blood, much more of human blood, when we contrast their instinctive shrinking from the very notion of human sacrifice with its full efflorescence in the Eucharistic Feast, the conclusion is inevitable that the natural instincts of Judaism were incapable of originating such a Rite as this.

The force of this consideration is immeasurably increased when we shut off the light of eighteen centuries of Christian teaching and Christian

PART I.  
Chap. IV.

influences and strive to realise the personal basis, on which the whole fabric of the doctrine symbolised by the Feast depends. "There have been," it has been eloquently said, "conquerors who in the course of a lifetime have overrun half the world, and left memorials of their progress in cities and kingdoms founded and overthrown. There have been monarchs who by their individual genius have consolidated vast empires and inspired them with a new life. There have been teachers who through a small circle of devoted followers have rapidly changed the modes of thought of a whole generation. There have been religious reformers who by force or eloquence have modified or reconstructed the belief of nations. There have been devotees whose lives of superhuman endurance have won for them from posterity a shrine of divine honour. There have been heroes cut off by a sudden and mysterious fate, for whose return their loyal and oppressed countrymen have looked with untiring patience as the glorious and certain sign of dawning freedom. There have been founders of new creeds who have furnished the ideal of superhuman good to later generations in the glorified image of their own work. But in the noble line of the mighty and the wise and the good, in the great array of kings and prophets, of saints and martyrs there is not one, who has ever

claimed for himself or received from his followers the title of having in any way wrought out salvation for men by the virtue of his life and death, as being in themselves, and not only by the moral effect of their example, a spring of divine blessings<sup>1</sup>."

But this is the very thing which the Institutor of the Eucharistic Rite claims to have done, and which they who first celebrated it in obedience to His command claimed for Him that He had done, though the death which He died was a degrading form of civil punishment, and in itself presented no single feature which in the smallest degree recalled the ancient sacrificial system.

Here we are brought face to face with the problem that has to be solved.

If there was one feature more than another that characterised Judaism it was its monotheism and its exclusiveness. "Its earnestness was the earnestness of fanaticism, its reverence for truth was the reverence for a possession which it believed to be exclusively its own." And yet from this intellectually narrow soil there came forth not only the conception of a Life the most many-sided which has ever proceeded from any age of history, but a Rite based upon an idea utterly foreign to its genius and predilections.

<sup>1</sup> Westcott's *Gospel of the Resurrection*, p. 65.

PART I.  
Chap. IV.

When we reflect on the national character of those who first celebrated the Eucharistic Feast, on the features of the age in which they lived, on the traditions amidst which they had been brought up from their earliest years, on the force of the religious associations which have been to them as the atmosphere they breathed, we cannot but perceive that the fact that this Rite emanated from such a soil as that of Judaism remains, and for ever must remain, one of the most startling facts of History, one of the strangest of all strange paradoxes in the religious annals of the world. We are familiar, in theory at least, through the influence of many centuries of Christian teaching, with the idea of God dwelling as Man with men. But to a Jew the idea of the reception of the Body and Blood of a Sacrificial Victim, at once Human and Divine, must at first sight have seemed more blasphemous than words can express, *till it was hallowed and supported by some unquestionable sanction, and this sanction, whencesoever it came, must have been founded on something historically true external to and transcending the prepossessions and dominant religious ideas of the most exclusive monotheistic nation the world has ever seen.*

PART II.

*THE FOREKNOWING SUFFERER WHOM  
IT REVEALS.*





# CHAPTER I.

## THE INSTITUTOR OF THE HOLY EUCCHARIST.

Ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον.  
1 COR. XI. 23.

UNDER what circumstances, then, was this Rite instituted? PART. II.  
Chap. I.

The answer to this is not a matter of dispute. All the Churches that have received it, Latin or Greek, Eastern or Western, whatever other view they may take of it, agree in referring it to one and the same Person, and to one and the same time.

*It was instituted by our Lord on the evening before He died.* About to be crucified as a felon and a slave He made provision for the commemoration of the fact to the end of time. He did so in the full confidence that He should at last triumph.

And the fact *has been* commemorated ever since!

This is the mystery, and if it stood alone, it would challenge the most reverent attention.

PART II.  
Chap. I.

But when we look at the narrative of the Institution of the Eucharist, as it has come down to us, and it is to be remembered there is no other, it is impossible not to be struck with its remarkable brevity and conciseness.

Considering all that it was designed to import, considering its utterly unprecedented character as a Jewish Institution, considering the shock which the very idea of commemorating the death of a crucified Messiah must necessarily have given to the mind of every Israelite of that day, it is brief to a degree perfectly astonishing. This brevity has been noticed as a proof of the genuineness of the narrative<sup>1</sup>. Had the account been forged, or had it been introduced in a later age, it would certainly have been more full, and more formal.

But this brevity is further worthy of note as proving that the first disciples must have been *prepared* for the contemplation of the death of their Master in the light of a sacrifice.

Had there not been such a preparation, it is unaccountable that, in spite of its unprecedented character, we find nowhere in the Epistles any

<sup>1</sup> Paley's *Evidences*, Part VII. 3, and compare Part II. chap. 3: "If the account had been feigned," he remarks, "it would have been more full; it would have come nearer to the actual mode of celebrating the Rite, as that mode obtained very early in Christian Churches, and it would have been more formal than it is."

special justification of the use of this Rite in place of the ancient Sacrifices.

PART II.  
Chap. I.

But if there was such a preparation, who supplied it?

The answer is *the Institutor Himself*.

He Who ordained this Holy Mystery on the night before He suffered, *Himself predicted His own death as a propitiatory Sacrifice.*

In a certain sense we may be said to acknowledge this, but it is doubtful if we have sufficiently considered what the fact involves. For it is one, to which History affords no parallel. It brings us face to face with a phase of human experience in which our Lord stands absolutely alone, and which it is not too much to say that neither design nor imagination could ever have thought of attributing to Him.

For consider.

It is a law of universal experience that the secret of his future is hidden from mankind.

No man can tell for certain what to-morrow, or next week, or next year may have in store for him. A thick curtain conceals from him alike its sorrow, and its joy.

The merciful wisdom of this arrangement has been recognised again and again, and men have

PART II.  
Chap. I.

thanked a kindly Providence<sup>1</sup> for hiding from their gaze the dangers and chances of coming time, and so ordering it that the happiness of the passing hour shall not be damped, and the keenness of present sorrow shall not be intensified by the gloomy prospect of trials yet in store.

Indeed it is difficult to conceive what life would be like, if this ignorance was the exception instead of the rule. "I never could have borne it," we often hear men say, who have been called to suffer severely, "had I known the half of what lay before me."

"Had I known!"

But they did not know. It was hidden from their sight.

It is true, indeed, that in general terms man knows his weakness and mortality, and "feels himself a sojourner in the world of which he is made the lord<sup>2</sup>." But though, unlike the animal creation, he knows that he must die, the mode in which

<sup>1</sup> Comp. Hor. *Od.* III. xxix. 29:

"Prudens futuri temporis exitum  
Caliginosa nocte premit deus."

While Shakespeare, 2 *K. Henry IV.*, III. 1. 54—56, affirms that if the Book of Fate were seen,

"The happiest youth, viewing his progress through,  
What perils past, what crosses to ensue,  
Would shut the book, and sit him down and die."

<sup>2</sup> Mozley's *Parochial Sermons*, p. 260.

death will meet him remains utterly unknown. No man can describe beforehand the circumstances under which he will pass behind the veil. No man can undertake to say whether it will be suddenly or after lingering illness, at home or abroad, at even or at midnight, at cock-crowing or in the morning.

PART II.  
Chap. I.

Neither will it be pretended that Science with all her marvellous victories has succeeded in revealing to man the secret of his individual future. The astronomer, who can construct an almanack of the heavens, and lay down with unerring certainty the position of any star therein, and calculate with absolute accuracy the path of a planet a hundred years hence, cannot tell whether he shall live to see the rise of to-morrow's sun, cannot describe a week beforehand the mode or the hour of his own death.

It is true that the power of predicting future events was put forth in the ancient Jewish Church to an extent never attained by the greatest augurs and diviners of Greece and Rome. It is true also that this prophetic teaching "gave to the whole Jewish nation an upward, forward, and progressive character, such as no Asiatic, no ancient, indeed no other nation ever had in the same degree<sup>1</sup>."

But it is also true, though the point has not

<sup>1</sup> Stanley's *Jewish Church*, Vol. I. p. 465.

PART II.  
Chap. I.

always received sufficient attention, that while the Jewish prophets speak distinctly and with absolute knowledge of the future of their own countrymen, of foreign nations, of invading armies, of desolating tyrants, yet they have carefully avoided predictions respecting their own personal future. They have never ventured to describe beforehand, nor has it ever been claimed for them that they did describe, the incidents of their own decease, or sketch out the circumstances which should mark their departure from this world.

Neither Abraham, nor Moses, nor David, nor Isaiah, are recorded to have done this. On one occasion, indeed, the last-mentioned prophet was sent in the name of the Lord to announce his approaching death to his sovereign Hezekiah. But the very solemnity of the announcement marks its exceptional character, and the prophet thus sent nowhere describes beforehand his own decease.

But to this universal rule of human experience there is an exception.

In a well-known passage of the *Republic*<sup>1</sup> Plato introduces Glaucon predicting that if a perfectly just man should ever appear in the world

<sup>1</sup> *De Republica*, II. 361; ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκανθήσεται τῷ φθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασχινδυνλευθήσεται. Comp. Clem. Alex. *Strom.* iv. 7; v. 8; Euseb. *Præp. Evang.* xii. 10.

he would be scourged, racked, bound, would have his eyes burnt out, and at last, after suffering every kind of evil, would be impaled.

This is, however, the fancy of the philosopher. He never saw a perfectly just man thus actually suffering.

Once however in the history of the world not only has One appeared who endured well-nigh all the sufferings that Glaucon predicts for the perfectly just man, but One who Himself anticipated these sufferings, spoke of them beforehand again and again, and declared that in spite of them, in spite of all the shame and degradation they involved, He should "draw all men unto Him."

Once, and once only, in the history of the world has such a foreknowledge of His end with all its attendant circumstances been claimed by any in mortal form, unfolding it in a series of orderly and progressive predictions.

How are we to regard these predictions?

In the early ages of the Church the answer to the question was simple and uniform. No one thought of disputing the supernatural prescience which they reveal, or regarding them in any other light than indications of a phase of existence peculiar to their Utterer.

But in recent times a school of modern criticism has advanced the idea that these predictions

PART II.  
Chap. I.

were attributed to our Lord after the events with which they are connected had taken place, by loving credulous disciples, and that they are completely unhistorical<sup>1</sup>.

Let us consider for a moment what such a theory involves.

It requires us to believe that the Evangelists not only invented for our Lord this unique unparalleled phase of human experience, but with a marvellous skill of adjustment, and a perfection of artistic power as miraculous as anything to which the term can be applied, placed these predictions in the position which they occupy in the Sacred Narrative, and thus imposed upon the Christian world.

For it is not the mere occurrence of these predictions which is so wonderful. It is the fact that they are inseparably bound up with special times, occasions, and circumstances; that in each case they have a local colouring which is peculiarly their own; that they affect, as we shall see, now minute personal matters, now larger and more momentous interests; that they are now whispered in the ears of individuals, now uttered authoritatively and distinctly in the presence of numerous hearers; that they are marked by the most precise and graphic touches, and rise naturally and with-

<sup>1</sup> See Oosterzee's *Christian Dogmatics*, p. 554.



out strain or effort out of the incidents which are  
alleged to have given them birth.

PART II.  
Chap. I.

This is the mystery, and the more these predictions are made the subject of reflection, the more impossible does it become to conceive how they can have been slowly elaborated in the imagination of loving disciples, who had brooded long and affectionately over the past, and now and then had, as they thought, obtained brilliant glimpses of a visionary present.

There have been, it must be allowed, signal triumphs won by the genius of poetic imagination. But in all literature there is no other instance of the ascription to the hero of the story of a series of predictions pointing to the circumstances of his own decease, much less an attempt to harmonise them with the details of a narrative, the interest of which shifts from place to place, and involves a multiplicity of incidents apparently trivial and of small account.

If then on careful examination we find that the incidents of the Passion were, so far from being the result of any change of plan, foreseen by our Lord from the first; if we find that while the earlier predictions were figurative and enigmatical they afterwards became clearer and more definite; if we find that even in the brighter moments of His earthly Ministry a certain trace

PART II. of the consciousness of coming trial is perceptible  
Chap. I. in not a few expressions to which He gave utter-  
ance; if we find that His internal emotion, His  
soul-conflict, which no imagination could have  
invented, increases, so far as He is pleased to  
reveal it, by a natural gradation according as the  
hour of the Passion draws near; if we find that  
there is a marvellous harmony and congruity  
which distinguishes these predictions as a whole,  
whether they belong to the earlier or later years  
of His Ministry, and that they culminate in the  
institution of the Holy Eucharist, then we are in  
a position to understand how a result otherwise  
inexplicable was rendered possible, and men  
trained in Judaism could acquiesce in the contem-  
plation of the death of their Master as a sacrifice,  
which, in a far higher degree than they had ever  
known before, realised to them that pardon of sin,  
that restoration to the Divine favour, which they  
had ever believed to be in some mysterious way  
secured to them by the offering of the ancient  
sacrifices.

## CHAPTER II.

### THE FIRST CLEANSING OF THE TEMPLE.

Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον,  
καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.  
JOHN II. 19.

Καὶ καθὼς Μωσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὕψωθή-  
ναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου.  
JOHN III. 14.

**S**PEAKING roughly, the Saviour's public ministry divides itself into two main periods. The Baptism inaugurates the one; the Transfiguration the other.

During the former period He gathers to Him His disciples; He lays down the laws of His Kingdom; He trains His followers for their future work; He proves Himself supreme over nature, over the physical world, over disease, over death. Then, not till then, does He begin to intimate clearly and unmistakeably that He must *suffer many things*<sup>1</sup>.

<sup>1</sup> "Evangelium in duas partes potest dividi, ex quibus divina Jesu methodus elucet. Prior propositio est *Jesus est Christus*, altera Christum oportet pati, mori, et resurgere. Homines sæpe omnia semel docent: non item Sapientia Divina." Bengel.

PART II.  
Chap. II.

But on closer examination we find from various intimations that from the beginning He was aware of the end which awaited Him.

Such an intimation marks the very commencement of His public ministry, and His first recorded utterance in the presence of the ecclesiastical authorities of His nation.

i. It is the season of the Passover, the first Passover<sup>1</sup> since His Baptism in the waters of the Jordan. Knowing what was to take place at this Festival two years afterwards, we observe His actions on this occasion with the utmost interest, and listen to His words with the deepest attention.

The scene which Jerusalem presented has been often described, the hills around covered with flocks of lambs and kids, the streets gay with banners, and crowded with people, both native Jews and proselytes from every quarter of the world; the houses carefully cleansed from all leaven; the constant services in the Temple; the oft-repeated sacrifices<sup>2</sup>.

Of any actual participation in the Paschal Feast by our Lord on this occasion we have no

<sup>1</sup> "The exact force of τὸ πάσχα τῶν Ἰουδαίων, John ii. 13, is not to be overlooked. It implies distinctly the existence of a recognised Christian Passover at the time when the Gospel was written." Westcott *in loc.*

<sup>2</sup> See Edersheim's *Temple Service*, p. 185.

record but we are told of a deeply momentous incident which marked this visit. Entering the Temple, the Saviour was confronted, probably in the court of the Gentiles<sup>1</sup>, with a scene of desecration, which had converted the sanctuary of the Most High into a wrangling mart, and disturbed the devotions of the worshippers with the noisy huckstering of exchangers clinking their coins, and of traders recommending their wares.

PART II.  
Chap. II.

The Saviour had come up, probably almost unnoticed, amidst the numerous train of pilgrims, who had flocked from Galilee towards the Holy City, and no one, who had accompanied Him would have been led to expect any interference on His part in the matters subject to the control of the ecclesiastical authorities of the nation.

But no sooner did His eye rest upon this scene of desecration than hastily fashioning into a scourge some of the rushes that strewed the ground<sup>2</sup>, He drove forth the sheep and oxen, He overthrew the tables of the moneychangers, He poured out their unholy gains, and bade even those who sold doves to take those things thence,

<sup>1</sup> "It formed the lowest or outer enclosure of the Sanctuary, and was paved with the finest variegated marble. It was open to all, Jews or Gentiles, provided they observed the prescribed rules of decorum and reverence." Edersheim's *Temple Service*, p. 22.

<sup>2</sup> Ποιήσας φραγέλλιον ἐκ σχοινίων, John ii. 15.

PART II.  
Chap. II.

saying with conscious authority, *Make not the House of My Father<sup>1</sup>, a house of merchandise.*

We are not told by the Evangelist of any reply to these astounding words on the part of those who heard them. But we are told of their instantaneous effect. Awed by the look, the tone, the calm majesty<sup>2</sup> of One who had proved Himself possessed of courage and a resolution infinitely greater than that of an Ezra or a Judas Maccabæus, the desecrators quitted the scene of their unhallowed traffic. The Court of the Gentiles was once more clear, and a silence reigned which had been unknown for years. Instead, however, of asking Him who He was that had already wrought so wondrous a sign and claimed such superhuman dignity, the ecclesiastical authorities presented themselves before Him and demanded another "sign" as proof of His authority to exercise such high prophetic functions<sup>3</sup>.

Nor did He, thus challenged, withhold a sign. But it was one very different from anything they

<sup>1</sup> Compare the τὸν οἶκον τοῦ Πατρὸς μου now used with the ἐν τοῖς τοῦ Πατρὸς μου uttered in the same place some seventeen years before; Luke ii. 49.

<sup>2</sup> "Admiranda auctoritas," Bengel.

<sup>3</sup> The demand for a "sign" is in accordance with the Synoptic Gospels, Matt. xii. 38; xvi. 1, and with S. Paul, 1 Cor. i. 22, Ἰουδαῖοι σημεῖα αὐτοῦσι, and "may be certainly set down as a genuine trait of Jewish character." Sanday's *Authorship of the Fourth Gospel*, p. 63.

had expected. No visible meteor flashed across the skies. No thunder rolled in the heavens. No whirling, wasting, flame blazed forth. With unspeakable calm, but without a syllable of explanation or of comment, He replied, *Destroy this temple, and in three days I will raise it up.* PART II.  
Chap. II.

It is no wonder that these words, the first He is recorded to have uttered before the rulers of His nation, perplexed and astonished His hearers. *Forty-and-six years*, they replied, *was this Temple in building, and wilt Thou raise it up in three days*<sup>1</sup>?

<sup>1</sup> "We have positive evidence that the building of the Temple was not completed until the reign of Herod Agrippa II. in A.D. 64. And the Greek does not at all compel us to suppose that the building had been continuous. We might almost paraphrase it, 'Forty-six years is it since the building of this Temple began (and is not yet finished).' It is noticeable that the tense used is the Aor. *ῥκοδομήθη*, and not the pres. *οικοδομείται*..." By what conceivable process could a Greek in the second century have come to hit upon this roundabout expedient for giving a fictitious date to the subject of his invention? When we think of the lengthened calculations, the consultation of documents, the elaborate adjustment of the date propounded to the other events of the Gospel history, that would have been necessary before a result could be arrived at that should at all approximately suit the situation, it becomes quite incredible that the result thus obtained could have been thrown in so easily and incidentally, so entirely as a side touch on which there is no emphasis whatever. Besides the utter improbability that a forger of the date would have taken the trouble to work out such a problem, it is equally improbable that he should have made no more parade of his labour when he had done. The only possi-

PART II.  
Chap. II.

But to this enquiry we read not of any answer being vouchsafed. They had asked for a "sign," and He of Whom they asked it, "as a Rabbi had answered the Rabbis," and given them a sign in the shape of a prophetic miracle-word, or seed of thought for the future, for their meditation and reflection.

But what a saying!

It is well-nigh impossible for us to realise the effect which it must have produced when first it fell from the speaker's lips. Reflect for a single moment on the place where He was standing. If there was a spot on earth to which the Jewish nation was attached with a passionate devotion we can scarcely measure, it was the splendid structure on which Herod was lavishing all the art and skill of his day and his generation. "Their national pride, their national existence, was identified with the inviolability of the Temple. Their zealous fanaticism on this point can scarcely be understood unless after the profound study of their history. In older times the sad and loathsome death of Antiochus Epiphanes<sup>1</sup>, in more

*ble* hypothesis, as it appears to me, to account for the way in which this verse came to be written, is to suppose that it is the spontaneous reproduction of words that were actually spoken by a person who actually heard them." Sanday, p. 67.

<sup>1</sup> 1 Macc. vi. 1, 2; 2 Macc. i. 13—16, B.C. 164, at the village of Tabæ near Mount Zagros, on the road to Babylon.



recent, the fate of Crassus, perishing amidst the thirsty sands of the desert<sup>1</sup>, and of Pompey, with his headless trunk exposed to the outrage of the basest of mankind on the strand of Egypt<sup>2</sup>, had been construed into manifest visitations of the Almighty, in revenge for the plunder and profanation of His temple. Their later history is full of the same spirit, and even in the horrible scenes of the fatal siege by Titus their indelible passion survived all feelings of nature or of humanity. The fall of the Temple was like the bursting of the heart of the nation<sup>3</sup>."

And yet the immediate context of the speaker's mysterious words absolutely requires a primary reference to this gorgeous structure, the Omphalos of the world of Judaism<sup>4</sup>, the centre of the national worship. He had already cleared its *Ἱερόν*, or outer court, of the sordid traffic wherewith it had been defiled. He now bids His hearers destroy the *Ναός*, or Sanctuary itself, and declares that "within three days He will raise it up."

<sup>1</sup> At the disastrous battle of Carrhæ, B.C. 53.

<sup>2</sup> After the battle of Pharsalia, B.C. 48.

<sup>3</sup> Milman's *History of Christianity*, i. p. 160.

<sup>4</sup> It was a saying of the Rabbis, "the world is like unto an eye. The ocean surrounding the world is the white of the eye; its black is the world itself; the pupil is Jerusalem; but the image within the pupil is the sanctuary." Edersheim's *Temple Service*, p. 16.

PART II.  
Chap. II.

To what was He looking forward? Of what was He speaking?

We need not believe He pointed to Himself. So manifest a finger-sign could hardly have been overlooked, still less have been understood. Even the writer of the Fourth Gospel confesses that it was not till afterwards that the full force of the words dawned upon the disciples<sup>1</sup>. But though His words had a primary reference to the actual Temple that stood before Him<sup>2</sup> and His hearers, it is plain that in another sense they looked far beyond them and that structure, and that His eye was fixed on a future as yet wholly hidden from those who heard Him. In the spirit which had allowed this desecration of the Temple courts, and tolerated their conversion into a wrangling mart, in the blindness which had refused to recognise "the sign" of His clearing those courts<sup>3</sup>, and with His winnowing fan suddenly purging their floor, He sees a deeper and more far-reaching consummation.

"Go on<sup>4</sup>," He seems to say, "even as ye have

<sup>1</sup> John ii. 22.

<sup>2</sup> See Westcott *in loc.*

<sup>3</sup> Mal. iii. 1—3; iv. 5.

<sup>4</sup> The imperative is not simply concessive: "If you should destroy." It is of the same kind as that other imperative: "That thou doest, do quickly," John xiii. 27. Compare also Matt. xxiii. 32.

begun: destroy<sup>1</sup> this sanctuary, and in three days I will raise it up." PART II.  
Chap. II.

Looking back upon the scene as interpreted by his later knowledge the author of the Fourth Gospel recognises the wide extent of his Master's prescience, and how clearly He foresaw that which was wholly hidden from the disciples. "He<sup>2</sup> was speaking," he tells us, "of the Temple of His Body." At the very outset of His public career He forecasts the end. He dares to institute a comparison between the material structure of the Temple and His own Body<sup>3</sup>, and in Its resurrection He foresees the complete restoration of the national sanctuary. "Life through death; construction through dissolution; the rise of the new from the fall of the old." These are ideas with which He is already familiar. He is conscious that it is "in His own Person that the

<sup>1</sup> *λύσατε*, John ii. 19. The word itself is very remarkable. "It indicates a destruction which comes from dissolution, from the breaking of that which binds the parts into a whole, or one thing to another." Westcott *in loc.*

<sup>2</sup> The pronoun *ἐκεῖνος* is emphatic, and "marks a definite contrast not only between the Lord and the Jews, but also between the Lord and the Apostles." Westcott. "*Ἐκεῖνος, ille vero*, 'He and He only.' John strongly contrasts His Master's thought, of which He, that is, Jesus, alone had the secret, with the interpretation of the Jews and the ignorance of the Apostles at that time." Godet.

<sup>3</sup> Comp. Matt. xii. 6, τοῦ ἱεροῦ μείζον ἐστὶν ὧδε.

PART II.  
Chap. II.

great drama will be enacted. The Messiah perishes; the Temple falls. The Messiah lives again: the true Temple rises on the ruins of the symbolical Temple<sup>1</sup>."

How wide was the circulation of this mysterious saying, and how deep was the impression it made, is rendered clear by subsequent events. In a distorted form it reappeared in the mouths of false witnesses in the hall of the high priest<sup>2</sup>; as a taunt and mockery it was flung in His teeth as He hung upon the Cross<sup>3</sup>. He utters it now as His "sign" on the occasion of His first public visit to the Temple, as He will appeal to it again<sup>4</sup>, when asked to display a demonstrative miracle. He leaves it to work out its own fulfilment, but He utters no word of explanation<sup>5</sup>. Would any writer of the second century have ever conceived a saying so original, so concise, so obscure<sup>6</sup>?

<sup>1</sup> Godet's *St John*, II. p. 33.

<sup>2</sup> Matt. xxvi. 61; Mark xiv. 58.

<sup>3</sup> Matt. xxvii. 39, 40; Mark xv. 29. Comp. Acts vi. 14.

<sup>4</sup> Matt. xii. 38—40; xvi. 4, see Godet on John ii. 19.

<sup>5</sup> "As the Lord of the Prophets He takes His own course. He is not careful to adjust Himself to them." Newman's *Grammar of Assent*, p. 441.

<sup>6</sup> "How clearly did He see the future from the beginning! How deep a consciousness had He of the way and goal of His life and death, what an insight into the whole plan and counsel of His Father!" Stier's *Words of the Lord Jesus*, I. 77.

ii. But this was not the only incident which made the first Passover of the Saviour's ministry for ever memorable.

He did not quit the Holy City. On the contrary, during the seven days that followed He wrought many "signs and wonders," which stirred the hearts of the people and induced not a few to believe on His name<sup>1</sup>.

Their faith, however, rested on no stable foundation. They were quickly moved because not deeply moved, and to them He declined to entrust Himself or unveil the mysteries of His Kingdom.

Still even thus early there was one, a Pharisee and a member of the Sanhedrin, who allowed Himself to be drawn within the circle of the followers of the new Teacher<sup>2</sup>.

Nicodemus, it is not improbable, had heard of, if he had not witnessed, the marvellous incident which had so lately occurred within the Temple courts. He had also beheld one or more of those works of pure beneficence which the Stranger from Nazareth had wrought, and he felt sure that unassisted by a higher power He could not perform such marvellous acts. Nay, so profound was the impression made upon his mind that in spite of his position, in spite of the risk he ran, in spite of the well-nigh insurmountable prejudices against

<sup>1</sup> John ii. 23.

<sup>2</sup> John iii. 1.

PART II.  
Chap. II.

so obscure a Teacher, he resolved under cover of night to seek Him out and ascertain who and what He was.

I need not enter into the details of this momentous interview. They are familiar to us all. "If the Lord," asks Renan<sup>1</sup>, "had only been a young enthusiast, would He not have been carried away at the sight of one of such consideration approaching Him? Might He not have been tempted to take a false step and have been betrayed into widely different language from that which He employed?" But we all know how He received this first "anxious inquirer," how he demanded of him, as though he had been a proselyte from heathendom, a baptism of water and of the Holy Ghost, before he could be enrolled amongst His followers, how, calm and unruffled, He revealed to His wondering listener truths belonging to a higher order than of this earth.

Into these momentous disclosures I am not concerned to enter now. But one point does concern me, a revelation respecting Himself, which the Lord was pleased to make, based upon an incident in the history of the people of Israel which He affirms must receive its perfect fulfilment in an event destined to happen to Himself.

And what is this incident, which He, who had

<sup>1</sup> See Renan, *Life of Christ*, on p. 45, E. T.

never mentioned Moses publicly before, now recalls to the mind of one who "sat in Moses' seat?"

PART II.  
Chap. II.

He bids him call to mind the dreary period when the ancestors of his nation were wanderers in the Sinaitic desert, and having been denied a passage through the territory of the Edomites were fain to take a long and wearisome circuit over a sandy, shadeless waste, and overcome by the trials of the way broke out into bitter complaints against their leader, their hot, toilsome march, and their food, and as a punishment for their faithlessness were attacked by the deadly serpents which infested the neighbourhood<sup>1</sup>. Did he not remember how then on the first sign of repentance Moses was bidden to construct a colossal serpent of brass, and set it on a pole, and uplift it before the eyes of the sufferers, and how as many as looked thereon in the midst of their agonies were healed?

Was the full meaning exhausted then of that mysterious event, the uplifting of what in outward appearance was most like, but in reality most unlike, the cause of the people's sufferings? No. *As Moses*, that Moses whose writings Nicodemus studied and expounded, *lifted up the serpent in the wilderness*, making it a conspicuous object to all the stricken people as a symbol of

<sup>1</sup> Num. xxi. 7—9.

PART II.  
Chap. II.

deliverance and a pledge of healing, so the astonished ruler was told, *must the Son of Man be lifted up*, and with the same life-giving issue.

Familiarity with the utterance blunts the edge of its marvel and its mystery<sup>1</sup>. To Nicodemus, whose soul was of course filled with the most magnificent ideas of the grandeur and the glory of the Advent of the Messiah, the announcement must have been full of perplexity.

The last miracle wrought by Moses on the borders of the promised land seemed to occupy a position peculiarly its own. If there was one sin more than another against which the nation of Israel had been warned, it was the construction of images or magical figures of any kind. Not even for purposes of instruction were symbolic representations allowed to be multiplied. In the whole range of their history this one exception was made, and this one only. The same Divine authority which had promulgated the Second Commandment of the Decalogue enjoined the construction, and not only the construction but the elevation of this symbol, encouraged the eye of faith to rest upon it, and made the promised healing conditional on the gaze of the serpent-bitten Israelite being directed towards it.

Nor when the immediate occasion for its use had

<sup>1</sup> Archbishop Trench's *Dublin Sermons*, p. 229.



passed away was the symbol destroyed. The brazen "seraph of the burning bite" survived the entry of the people into Canaan; survived the troubled period of the Judges; survived the establishment of the monarchy under David and Solomon; survived the disruption of the kingdom under Rehoboam, and existed even in the days of Hezekiah<sup>1</sup>, and then only was destroyed by that monarch in the ardour of his religious reforms on account of the practice of burning incense before it<sup>2</sup>, which had been tacitly allowed for many generations.

From this time forward it is hardly mentioned. No one of the prophets from Jonah to Malachi alludes to it, or draws from it and its singular history any lesson as regards the future work of the Messiah. Once it is mentioned in the Book of the Wisdom of Solomon<sup>3</sup>, and then only to remark that he that turned himself towards it was not saved by the thing that he saw, but by "the Saviour of all." Jewish writers have veiled in silence this incident of the desert wanderings. "The thing was done," writes Aben Ezra, "by God's command, and it is not for us to enquire into the why and the wherefore of the serpent form."

<sup>1</sup> Comp. 2 Kings xviii. 4.

<sup>2</sup> This seems to have been common alike in the northern and southern kingdoms. Stanley's *Jewish Church*, Vol. II. p. 467.

<sup>3</sup> Wisdom xvi. 6, 7.

PART II.  
Chap. II.

But with the singular independence which marks all His teaching, He, Whom the Jewish ruler had sought under cover of night, rescues it from this silence. In spite of its strangeness and its mystery, He draws out of it a distinct prophecy of an event about to happen to Himself<sup>1</sup>. That event exists for Him already. He has discovered it in the mirror of typical events and of the prophetic Scriptures, and He accepts it as a well-understood necessity of His life. "As Moses lifted up the serpent in the wilderness," so, not may or will, but "*must*<sup>2</sup> the Son of Man be lifted up," that not His own nation only, but, in strange contradiction to Jewish exclusiveness, "whosoever believeth may in Him<sup>3</sup> have eternal life."

How far Nicodemus entered into the views of this strange, unlooked-for intimation respecting the Messiah; how far it served to stimulate his mind to still deeper enquiries into "the Law and the prophets;" whether on another still more memorable evening, when the "lifting up" here

<sup>1</sup> "Τὸ μὲν πάθος οὐ σφόδρα γυμνῶς τίθησιν, ἀλλὰ συνεσκιασμένως." S. Chrysost. *Hom. in Joan.* xxvii. "Quid est serpens exaltatus? Mors Domini in Cruce. Mors Serpentis letalis, mors Domini vitalis." S. Aug. *in Joan.* Tract. xii.

<sup>2</sup> Δεῖ ὑψωθῆναι, John iii. 14; it is the δεῖ of a well-understood and foreordained decree. Comp. Heb. ii. 9, 10.

<sup>3</sup> It is better to take the "ἐν αὐτῷ" with "ἐχρη" than with "πιστεύων." See the Revised Version.

enigmatically hinted at had been actually realised, and he helped to consign to the tomb the lacerated Body of Him who now addressed Him, we are not told. The record of the conversation comes to an abrupt close, for "the incident was not an outward one, but a spiritual situation<sup>1</sup>."

As concluding, however, the events of this memorable Passover its importance cannot be exaggerated. He who thus addressed the Jewish ruler, and who a few days before had vindicated the sanctity of the National Temple, was as yet to all outward appearance young in years, without any sanction of success or right of position, or countenance of the schools. And yet He bears Himself with a calm unconsciousness of effort<sup>2</sup>, an unconsciousness not laboriously described, or pointed out with wonder by the Evangelist, but which breathes forth naturally and artlessly in every word the speaker uttered.

Even now, when obscure and unknown, attended by only a few humble followers, He speaks of Himself as "the Son of man," whose home is in heaven. He moves at ease amidst subjects the most august and the most mysterious, and He is

<sup>1</sup> Westcott on John iii. 15.

<sup>2</sup> It is not always sufficiently remembered how indescribably difficult it would have been to simulate this unconsciousness or to describe it if simulated. It surpasses all art and all invention.

PART II.  
Chap. II.

already conscious of a mysterious termination of His earthly existence; the "Temple of His Body will be destroyed," He Himself will "be lifted up." It is not an issue to the contemplation of which He has been educating Himself, or an after-thought in which He reluctantly acquiesces. He makes it clear by the very way in which He alludes to it that He holds in reserve and veils in silence much respecting it which He already knows, but which it would not be expedient to reveal.

If the Narrative had been a free composition of the second century, is it conceivable that any ordinary writer could after the event have created out of his inner consciousness these obscure enigmatical allusions to it? Is it probable that he could have resisted the temptation to make the darkness less dark, the riddle less perplexing<sup>1</sup>? Is it likely that he could have scattered these intimations of a mysterious future over the early parts of his narrative, and in scattering them would have been able to preserve the strictly Jewish colouring, and the exact harmony between the external circumstances and the present stage of the career of the solitary Speaker?

<sup>1</sup> "The recorded external circumstances harmonise with this stage of the Lord's career and with no other." Westcott on John iii. 15.

It cannot be.

PART II.  
Chap. II.

No human genius, no poetic fancy, no credulous enthusiasm, invested with all their surroundings of time, and place, and circumstance these marvellous words;

*Destroy this temple and in three days I will raise it up;*

*As Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up.*

Their conciseness, their mystery, their freedom from the slightest shadow of hesitation or uncertainty, testify that they were uttered by One who bore about with Him a weight never borne before by any in mortal form, yet who never strove nor cried nor let His voice be heard in the streets, but went calmly on in the allotted path of duty, bearing His daily trial, and only when absolutely necessary revealing any portion of His awful secret.

## CHAPTER III.

### *THE SYNAGOGUE OF CAPERNAUM.*

*Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.*

S. LUKE V. 35.

*Καὶ ὁ ἄρτος δὲ ὅν' ἐγὼ δώσω, ἡ σάρξ μου ἐστίν, ὑπὲρ τῆς τοῦ κόσμου ζωῆς.*

S. JOHN VI. 51.

PART II.  
Chap. III.

FROM the eventful Passover of the first year of the Public Ministry, I now propose to pass on to the second, which was destined to be marked by a still more direct and momentous foreshadowing of a mysterious close of the Saviour's earthly life.

During the interval His sphere of activity had been greatly enlarged, and His fame had extended itself throughout the length and breadth of Palestine<sup>1</sup>.

In North-Eastern Judæa He had preached and baptized by the hands of His disciples<sup>2</sup>, and had gathered round Him followers outnumbering

<sup>1</sup> Luke iv. 14.

<sup>2</sup> John iii. 22.

those who had been attracted by the preaching of the Baptist. Moreover during His journey through Samaria He had been made known as the Messiah to the people of Sychar<sup>1</sup>; He had brought back to life the dying son of the nobleman of Capernaum<sup>2</sup>; He had during a brief visit to Jerusalem at the Feast of Purim healed the infirm man at the Pool of Bethesda, and been constrained to quit the capital owing to the hostility he had provoked<sup>3</sup>; He had spoken with power in the synagogue of Nazareth, and experienced a repetition of the bitter enmity of the Jews of the South<sup>4</sup>; He had called from their avocations as fishermen on the lake of Gennesaret the sons of Zebedee and the sons of Jonas<sup>5</sup>.

It is an incident which occurred in a town close by the lake, which now claims our attention, and is connected with the call of Levi, the son of Alphæus, who at the word of the Lord left his toll-booth by the lake, and enrolled himself amongst His followers and disciples.

In memory of His call and in honour of his new Master the grateful tax-gatherer entertained Him at a feast, to which he invited many of his old associates. The call of a man from the class

<sup>1</sup> John iv. 1—42.

<sup>2</sup> John iv. 46—54.

<sup>3</sup> John v.

<sup>4</sup> Luke iv. 16—30.

<sup>5</sup> Matt. iv. 18—22; Mark i. 16—20; Luke v. 1—11.

PART II.  
Chap. III.

of the publicans was utterly at variance with the prevailing notions of decorum. The Pharisees and their Scribes sent as experts from Jerusalem could not contain themselves, and openly protested against such an act as an infraction of custom and a violation of all propriety. But they were speedily silenced by the reply of the Holy One. If those amongst whom he sat were sinners, then to them was it specially meet that He should vouchsafe His presence, for as the Physician of souls, He had come, not *to call the righteous, but sinners to repentance.*

The feast, however, of the new called disciple was to be made still further memorable. It seems to have been given on a day when the disciples of the Baptist were engaged<sup>1</sup> in one of those fasts which the precepts and example of their Master sanctioned. They could not fail to contrast His austerity with the apparent laxity of the Teacher of Nazareth, and acting with the Pharisees, and perhaps influenced by them, they came forward with an enquiry as to the reasons of the discrepancy.

<sup>1</sup> Comp. Mark ii. 18, ἡσαν...νηστεύοντες. "They were then in the act of fasting." Meyer. "It may easily be supposed that the imprisonment of John would give occasion to his disciples, and with them to many of the Pharisees, for an extraordinary fast;" Lange in loc.: comp. also Trench's *Studies in the Gospels*, p. 169.



Nor was an explanation withheld. Of the disciples of John some at least may well have been present when their master delivered His final and impressive testimony to One greater than himself, saying, *He that hath the bride is the bridegroom: the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy, therefore, is fulfilled.* These words of His great Forerunner the Saviour now recalls to the minds of His enquirers<sup>1</sup>—"Your own Master," he seems to say, "spake of Me as the Bridegroom. If I am the Bridegroom, then these My disciples are My friends and guests. Is it possible for them to fast while the Bridegroom is with them?"

Had He said no more, the reply would have been sufficient. It justified His conduct. It explained his mode of action. His feelings were like those of the chief actors in a wedding-feast, and in the ready allegiance of new followers, and the companionship of many though of a caste regarded as degraded and degrading, He saw a great opportunity for works of mercy and love.

But suddenly there comes a change. The countenance of the chief Guest at the feast is overcast: "The shadow of a painful vision seems

<sup>1</sup> Ἀναμνηστικῶν αὐτοῦ τῶν τοῦ Ἰωάννου ῥημάτων. Chrysost. in Joan. iii. 29; Comp. Trench's *Studies*, p. 170.

PART II. to pass across His brow<sup>1</sup>." The tone of exultation  
 Chap. III. with which He had asked, "Can ye make the friends of the Bridegroom fast while the Bridegroom is with them?" is exchanged for a tone of deep solemnity. His disciples could not fast now, and in His presence their joy was full. *But, He went on, the days will come, when the Bridegroom shall be taken away from them. Then will be the time of fasting for those who are now rejoicing. There will be no need to enjoin fasting then.*"

*The Bridegroom shall be taken away!* The word<sup>2</sup> here employed by the three Synoptists to describe His removal from His disciples is a very striking one. It occurs nowhere else in the New Testament. It implies "being carried away with force and violence." The Speaker says not of Himself that He will "go away" from His friends, but that He shall "be taken" or "borne away."

<sup>1</sup> See Godet on Lk. v. 33—35.

<sup>2</sup> Ἀπαρθῆναι. "Cum ablatu fuerit." Vulg. "Non dicit cum ab illis discesserit, nec cum mortuus fuerit, sed cum 'ablatu fuerit,' significans mirabiliter ab illis ipsis Phariseis quibuscum loquebatur de medio tollendum." Maldonatus. In these words Jesus evidently announces His violent death. The passive aorist cannot, as Bleek admits, be explained otherwise. This verb and tense indicate an act of an external power, by which the subject of the verb will be smitten. Comp. 1 Cor. v. 2, and see Godet *in loc.* Thus it is distinctly parallel (i) to John ii. 19; (ii) to John iii. 14.

How comes this remarkable expression to be preserved with such literal exactness by three Evangelists<sup>1</sup> in their record of this feast at Matthew's house, if the Speaker did not actually use it?

And if He used it, what a word it is!

We have not as yet reached even the middle of His public ministry. The Apostolic college has not been completed. The hostility, of which we have already discovered traces, has not reached anything like the height of its intensity. But already He is conscious of a sad end in store for Himself. He does not expect to part from the fellowship of His disciples under happy circumstances. On an occasion of joy and festivity, He, though scarcely more than thirty years of age, in the presence of many far older than Himself, speaks of a time when He shall be "taken away" from those whom He had chosen. He does not utter the words for the purpose of evoking sympathy or appealing to any sense of pity. For no one understands to what He is alluding! He moves in a world of His own. His thoughts are

<sup>1</sup> "We find this remarkable expression in all the three Synop-  
tists. It proves, first, that from the earliest period of His  
ministry Jesus regarded Himself as the Messiah; next that He  
identified His coming with that of Jehovah, the Husband of  
Israel and of mankind (Hos. iii. 19); lastly that at that time  
He already foresaw and announced His violent death." Godet.

PART II.  
(chap. III.

not their thoughts. The shadow of an appointed hour of suffering falls upon Him in the abode of His newly-called disciple, and saddens the festive scene. But no one can bear with Him a particle of the sadness. Already He is "treading the wine-press alone," the wine-press of anticipated sorrows, and from a height of joy,

"Measuring with calm presage the infinite descent<sup>1</sup>,"

He looks down tranquilly, cheerfully, into a depth of suffering, and combines the consciousness of a clouded future with dauntless resolution in the present<sup>2</sup>.

What weaver of a mythical narrative would have thought of blending such a tinge of sadness with so festive a scene? What writer of the second century could have harmonized so enigmatic an utterance with the time, the place, the circumstances, and with the presence of the disciples of the Baptist?

But to resume.

After this incident the Ministry in Eastern Galilee is recommenced. The gathering hostility is increased by the incident of the disciples plucking the ears of corn on the Sabbath-day, and the healing of a man with a withered hand, and as before in the capital, so now in Galilee, the

<sup>1</sup> Keble's *Christian Year*.

<sup>2</sup> See Trench's *Studies*, p. 172.

resolution is formed of compassing His destruction. But He holds on the even tenor of His way. He chooses His twelve Apostles, He sketches the future of His kingdom in divers parables, employing for the purpose varied figures taken alike from the world of nature and the world of men.

Nor is the congruity already discernible in His more private and personal predictions, so far as He vouchsafes to give utterance to them, less observable in His more public declarations<sup>1</sup>. He declares that His Gospel will meet with very unequal reception in the world; that the progress of His cause will be slow and gradual; that the mass of His professed followers will be very mixed in their loyalty and sincerity; and that such as are faithful will have to encounter the keenest hatred and the bitterest persecution. His personal prospects and those of His followers are alike chequered. There is a consistency in the sombre colouring of the picture for both alike. The disciple is not to "be above his Master." It must be sufficient for him to be "as his Master."

And this brings us to the threshold of the second Passover of the public Ministry. On this

<sup>1</sup> It requires but little consideration to perceive how surpassingly difficult it would have been for any merely human author to have maintained this wonderful balance in a matter so delicate and refined.

occasion, as is known to all, the Saviour did not go up to Jerusalem. The hostility of the ruling powers in the capital rendered any further activity there and in Judæa for the present impossible, and He remained in Galilee without joining any of the pilgrim-companies going up to the Holy City.

Here in this northern region He received intelligence of the tragical end of His Forerunner, and, leaving Capernaum, crossed the lake of Gennesareth, and sought the neighbourhood of Bethsaida-Julias, being anxious to commune in quiet with His chosen Twelve, who had just returned from their first tentative mission.

But the desired solitude was not to be obtained.

Multitudes were moving about the country in consequence of the near approach of the Paschal Festival, and many came on foot from all the towns round about to see and hear Him. The sight of these multitudes scattered as *sheep without a shepherd* called forth His deepest compassion, and He not only *taught them many things*, but with the five barley-loaves and two small fishes, which a lad in the company possessed, supplied the wants of five thousand men besides women and children<sup>1</sup>.

<sup>1</sup> Matt. xiv. 13—21; Mark vi. 31—34; John vi. 5—14.

The details of this miracle do not here need any lengthened notice, but we must not pass over the impression it made upon the multitude. Not only were they convinced that He was "the prophet that should come into the world<sup>1</sup>," but they were even ready to take Him by force and make Him a King, hoping perhaps He might consent to be proclaimed as such at the Passover at Jerusalem<sup>2</sup>.

PART II.  
Chap. III.

To defeat this design the Saviour bade the Apostles take ship and cross over to the western side of the Lake, while He retired alone "to pray<sup>3</sup>," the first recorded instance of a night so spent

<sup>1</sup> John vi. 14.

<sup>2</sup> We have here "a decisive proof that the narrative in the fourth Gospel is not constructed out of that of the Synoptists, and, we might almost add, a decisive proof of the historical character of the Gospel itself...It is almost superfluous to point out how difficult, how impossible it would have been for a writer wholly *ab extra* to throw himself into the midst of these hopes and feelings, and to reproduce them, not as if they were something new that he had learned, but as part of an atmosphere that he himself once breathed. There is no stronger proof both of the genuineness and of the authenticity of the fourth Gospel than the way in which it reflects the current Messianic idea. It is only surprising how, with such phenomena before them, critics could have been found to place the composition of it in the middle of the second century, and to explain it by an impossible combination of orthodoxies and heterodoxies, when the true and simple solution lay so near at hand." Sanday's *Fourth Gospel*, p. 125.

<sup>3</sup> Matt. xiv. 23: Mk. vi. 46.

PART II. since that preceding the choice of the Apostles.  
 Chap. III. Here in the mountain-range He remained engaged in solitary prayer till near the fourth watch of the night, when, walking on the water, He drew near to His terrified Apostles, who had been vainly endeavouring to withstand the sudden fury of the storm that swept the surface of the Lake, and entering the vessel accompanied them amidst the equally sudden calm to "the land of Genesareth<sup>1</sup>," where, the dawn having broken, He was recognised and solicited to put forth His healing power in behalf of numbers who flocked around Him and craved His help<sup>2</sup>.

The day which followed the display of these two "signs," each of which prepared the way for new and higher thoughts of Him Who wrought them<sup>3</sup>, was apparently a Sabbath<sup>4</sup>. Accordingly

<sup>1</sup> Matt. xiv. 34.

<sup>2</sup> Matt. xiv. 35—36; Mk. vi. 53—56.

<sup>3</sup> See Westcott on John vi. 21. "In the multiplication of the loaves and fishes, He had foreshadowed the sacrifice which He would make of His flesh for the food of the world; in the terrible night of darkness and separation which followed, He had suffered His Apostles to feel a foretaste of that more painful and more real separation which would follow His death; and now, in this unexpected and triumphant return across the waves, He prefigured His glorious resurrection, and even His triumphant ascension, in which His Church was to share, by being raised with Him to heavenly places by the breath of His spirit." Godet on *St John*, Vol. II. 215. "Interrogemus ipsa miracula quid nobis loquantur de Christo: habent enim si in-



the Lord made His way towards the synagogue, and on the way was followed by many of those who had beheld "the sign" of the preceding evening<sup>1</sup>. Marvelling how He had crossed the Lake, they enquired how He had reached Capernaum, but they received no direct answer to their question. He knew the superficial character of their enthusiasm. He knew the feeding of the previous evening was not the pledge and parable of something higher, but merely a gross material satisfaction, and therefore He contented Himself with replying, *Verily, verily, I say unto you, ye seek Me, not because ye saw signs*<sup>2</sup>, and recognised the lesson they were designed to teach, *but because*

tellegantur linguam suam. Nam quia Ipse Christus Verbum Dei est, etiam factum Verbi Verbum nobis est." S. August. in Johan. Tract. xxiv.

<sup>4</sup> Identified by some with the fifteenth of the month Nisan, the first day of the Paschal Festival. "Est igitur dies sequens decimus quintus mensis Nisan, primus Paschalis dies festus." Tischendorf's *Synopsis*, p. xxxiv.

<sup>1</sup> Sanday draws attention to the complicated sentence in John vi. 22—24. "A forger," he remarks, "would never have thought of relating how the crowd got across the sea at all. We see the natural partiality with which the Evangelist dwells upon scenes with which he is familiar. He had been a fisherman on the Sea of Galilee himself. He knew the boats of Tiberias from those of Capernaum and the other cities, and had probably friends or relations in that very crowd." pp. 126, 127.

<sup>2</sup> Οὐχ ὅτι εἶδετε σημεῖα, Jn. vi. 26. There is no article in the Greek, and the strict meaning of σημεῖα is to be retained. See Westcott in loc.

PART II.  
Chap. III.

*ye did eat of the loaves and were filled*<sup>1</sup>. *Work*<sup>2</sup> *not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you : for Him the Father, even God, hath sealed*<sup>3</sup>.

Apparently understanding "the meat" here spoken of in a literal sense, His hearers replied by enquiring how they might work "the work of God." Thereupon He declared that the work most acceptable to God was that they should believe on Him whom He had sent. To this they replied with the insatiable craving after the marvellous which had increased during the night, *What doest Thou for a sign*<sup>4</sup>, *that we may see, and believe Thee? What workest Thou?* Nay more, they proceeded to suggest a "work" and a "sign" such as they desired. The "sign" which many of them had witnessed the evening before had con-

<sup>1</sup> Ἐχορτάσθητε, saturati estis, Vulg.: even as animals with fodder. "Quæritis Me propter aliud, quærite Me propter Me. Se ipsum enim insinuat istum cibum, quod in consequentibus illucescit." S. Aug. in Johan. Tract. xxv.

<sup>2</sup> Ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, John vi. 27. The translation "work not" keeps up the connection better with the ἐργαζώμεθα in verse 28, and the ἐργάζη in verse 30.

<sup>3</sup> Τοῦτου γὰρ ὁ Πατὴρ ἐσφράγισεν, ὁ Θεός, Jn. vi. 27. "The addition of the Divine Name at the close of the sentence emphasizes the identification of God with the Father of the Son of Man." Westcott *in loc.*

<sup>4</sup> Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι ; τί ἐργάζη ; John vi. 30.

vinced them that the Speaker was indeed "the Prophet that should come into the world," and the Lawgiver who uttered this prophecy had caused the manna to fall from heaven in the wilderness for forty years. Could He, as the second Redeemer<sup>1</sup>, give them a sign from heaven like that?

In reply, our Lord proved that He quite understood their insinuation, and that they were comparing Him unfavourably with Moses. He declared it was not Moses who gave them the Bread out of heaven<sup>2</sup>, but His Father revealing Himself through Moses. He gave then and giveth now<sup>3</sup>

<sup>1</sup> "There was a tradition that as the first Redeemer caused the manna to fall from heaven, even so should the second Redeemer cause the manna to fall." See Lightfoot *Hor. Heb.* on John vi. 31. Comp. also Wetstein *in loc.* "The Messianic enthusiasm of the hearers of our Lord was clothed in those coarse material forms which ran through the whole of Jewish thought at this time. When Papias, bishop of Hierapolis, in describing the glories of the Messiah's kingdom, said that every vine should have 10,000 stems, and every stem 10,000 branches, and every branch 10,000 shoots, and every shoot 10,000 bunches of grapes, of which every bunch would yield twenty-five metretæ of wine, he was but standing upon the common level of his contemporaries, and carrying on into Christianity the superstitions of later Judaism...A miracle such as the multiplication of the loaves and fishes could not fail to be grossly misunderstood. It would be taken at once as the beginning of that reign of earthly abundance which the prophets were thought to have foretold." Sanday's *Fourth Gospel*, p. 132.

<sup>2</sup> Τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, Jn. vi. 32.

<sup>3</sup> Ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀλη-

the True Bread out of heaven: for the Bread of God is that<sup>1</sup> which cometh down out of heaven, and giveth life unto the world.

Still understanding Him to speak of some miraculous life-sustaining food, His hearers begged that He would evermore give them that Bread. Thereupon passing from indirect to direct assertion, He made answer,

*I am the Bread of Life*<sup>2</sup>; *He that cometh to Me shall not hunger, and He that believeth on Me shall never thirst.* Then in words majestic in their simplicity He proceeded to vindicate His divine nature and His descent from heaven, nay even His ability to raise up such as believed on Him at the last day<sup>3</sup>.

These strong assertions gave great offence to the representatives of the dominant religious party. They called to mind the earthly parentage of the Speaker<sup>4</sup>, and marvelled how He could claim a Divine origin. But unmoved and undeterred by the increasing discontent, as if He stood not in

*θινόν*, John vi. 32. Note the change of tense. Would any forger have been able to introduce these delicate shiftings of tense with all the doctrinal consequences they involve?

<sup>1</sup> *Ἔστιν ὁ καταβαλὼν*, John vi. 33. Christ has not yet identified Himself with the Bread. It is still impersonal.

<sup>2</sup> *Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς*, John vi. 35. The pronoun is very emphatic. Comp. John iv. 26; v. 30.

<sup>3</sup> John vi. 35—40.

<sup>4</sup> John vi. 42.

the presence of a few contentious disputants, but was addressing the ages to come, He proceeded, *Verily, verily, I say unto you, he that believeth on Me hath eternal life....Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven<sup>1</sup>, that a man may eat thereof, and not die. I am the living Bread which came down out of heaven: if any man eat of this Bread, he shall live for ever: yea and the Bread which I<sup>2</sup> will give is My flesh, for the life of the world<sup>3</sup>.*

These mysterious words provoked still further opposition on the part of the Jews. How could One truly man impart to others His humanity?

<sup>1</sup> Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ, Jn. vi. 50. "By this favourite form of expression S. John vindicates the Divine intention: of this purpose is the Bread which cometh down from heaven; in order that a man may eat thereof and so not die." Plummer's *S. John*, p. 153. "In our Lord's allusions to His relations to the Eternal Father there is nothing more striking than the naturalness, the almost childlike simplicity with which He asserts His essential oneness with the Father. The revelations, though so astounding in the wider sweep of their assertions, are clothed in language so majestic and yet so simple that the idea of invention is utterly preposterous. It would take no less than the super-human Jesus to invent such a Jesus as the one exhibited by S. John." Godet.

<sup>2</sup> Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν...ὁ ἄρτος δὲ ὃν ἐγὼ δώσω. The pronouns are very emphatic and mark the contrast between Christ and Moses.

<sup>3</sup> John vi. 47—51.

PART II. How could He give it them that they might take  
 Chap. III. and eat it? The excitement had increased. They did more than mutter among themselves<sup>1</sup>. They strove with one another, and discussed from opposite sides the problem which His words involved.

But their opposition and divisions did not affect the calmness of His bearing. With the same formula of solemnity, which He had already thrice repeated, He resumed in words still more emphatic:—

*Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood<sup>2</sup>, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed<sup>3</sup>. He*

<sup>1</sup> Comp. verse 41, 'Εγόγγυζον οὖν οἱ Ἰουδαῖοι with verse 52, ἐμάχοντο πρὸς ἀλλήλους. "A loud contention succeeded the stifled murmuring." Godet *in loc.*

<sup>2</sup> Φαγεῖν (verse 52) was their own addition. Christ not only accepts what they had added to His words, but still further startles them by telling them they must drink His Blood.

<sup>3</sup> Ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. "Jesus, when He spake of giving His sacrificed flesh to be eaten (verse 51), was already evidently alluding to the Paschal feast; but by now making a distinction between the two terms "flesh" and "blood," He renders this allusion still clearer. It is true that the blood of the lamb did not appear in this feast; but it had played a most important part in the deliverance which this feast commemorated. Sprinkled upon the lintels and doorposts, the blood had secured the people from

*that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father sent Me and I live because of the Father; so he that eateth Me, he also shall live because of Me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever*<sup>1</sup>.

Such were the momentous words uttered in time of solemn assembly at Capernaum.

It is no marvel that they occasioned great searchings of heart not only amongst the misunderstanding multitude and the hostile Jews but amongst the disciples also.

Without stirring the dust of the many controversies they have occasioned, they may here be regarded in their broad and general bearings.

the stroke of the angel of death. In the ceremony of slaying the lamb in the Temple, the sprinkling was made upon the horns of the altar, which took the place of the doors of the Israelitish houses. The flesh here corresponds with the body of the lamb, which was the essential element of the Paschal feast. This word assumes an increasingly concrete signification. At first it designated the whole human life of Jesus, generally speaking; now it is expressly the body which must be broken that the blood may flow and be drunk. The shed blood assures to the believer pardon, deliverance from condemnation; the flesh is the food which positively imparts to him life; and these two acts, deliverance from death and the consummation of life, constitute full salvation." Godet's *S. John*, ii. 245.

<sup>1</sup> John vi. 53—59.

PART II.  
Chap. III.

i. The words here employed are such as it is inconceivable that any mere man could have uttered them. On the lips of any merely human teacher they have no meaning whatever. Nowhere in any literature, not even in the luxuriant imagery of the East, do we find an instance of a teacher speaking of the reception of his doctrine under so astounding a metaphor as "eating his flesh" and "drinking his blood." The phrases here used are unique. It is impossible for us to realise the startling effect which they must have produced on those who first heard them. If there was one thing more than another which the Jew was solemnly forbidden, it was the even tasting the blood of animals<sup>1</sup>. Here a Jewish audience in the synagogue of Capernaum are bidden to eat of the flesh and drink of the blood of Him who speaks to them! A metaphor, which elsewhere means to injure or destroy<sup>2</sup>, is employed here with an indefinable calmness, that is more easily felt than described, to express a necessary essential towards the enjoyment of true life, *Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you!*

<sup>1</sup> See Gen. ix. 4; Lev. xvii. 10—16.

<sup>2</sup> Ps. xxvii. 2. "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." Comp. also Ps. xiv. 4. See also Jas. v. 3: ὁ τοῦ αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ.



ii. Addressed to men who the evening before had witnessed the Speaker's active power over natural bread, addressed in a sacrificial age to men who lived and moved in the midst of sacrificial scenes, it is difficult to see what other idea the words could have suggested but that of the appropriation of life sacrificed. The thought of death lies already in the word "flesh," but that thought is still further heightened by the addition of "blood," and the very expression used presupposes the conception of a violent death.

The occurrence of the expression at this definite period is very remarkable. Something quite unintelligible to His hearers is perfectly intelligible to the Speaker. Neither the open murmuring of his Jewish adversaries, nor the declension, partly open and partly secret, of many of His disciples<sup>1</sup>, deters Him from reiterating with increasing seriousness and solemnity His mysterious words. He sees through and beyond the veil which conceals His future from those who hear Him. The confident affirmation of Simon Peter, speaking in the name of the rest of the Apostles, of His belief and their belief, that He was the *Holy One of God*<sup>2</sup> does not deceive Him. He is

<sup>1</sup> John vi. 60.

<sup>2</sup> John vi. 69. Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ. This seems to be the true reading. The confessions increase in fulness by a natural gradation:—(i) That

PART II.  
Chap. III.

conscious that His own deliberate selection of the Twelve does not preclude the possibility of treachery in their midst, for though the traitor is now for the first time mentioned<sup>1</sup>, it is plain that he is not now for the first time discovered.

iii. Obscure, however, and enigmatical as the allusion is to the end and goal of the life of the Redeemer, we cannot but recognise its harmony and congruity with the intimations already given. He who at the first Passover had said to the Jewish rulers, *Destroy this temple, and in three days I will raise it up*, who had privately hinted to Nicodemus, that *as Moses lifted up the*

of the Apostles generally, Ἀληθῶς Θεοῦ υἱὸς εἶ, Matt. xiv. 33; (ii) that of S. Peter, Σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ, Jn. vi. 69; (iii) Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, Matt. xvi. 16.

<sup>1</sup> Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; Jn. vi. 70, *Did not I choose you the twelve, and one of you is a devil?* The question probably ends at *Did not I choose you the twelve?* The single statement that follows stands out in tragic contrast to the preceding words. It may be said to be an absolute impossibility for any forger to have introduced at this point an allusion so brief and free from all art or design to the existence of treachery in the Apostolic body. The very idea of treachery at all may confidently be asserted to have surpassed all human conception. The hint of it here given in a quasi rebuke to S. Peter for his impetuous avowal of loyalty in the name of *all* the Apostles betokens a marvellous and transcendent originality which is of itself an evidence of its truth. "Notice the familiar knowledge implied in the addition, *Judas Iscariot, the son of Simon*, which is found again in xiii. 26, but not in the Synoptic Gospels. Is this the work of a forger?" Sanday's *Fourth Gospel*, p. 143. "Quod nomen gesserit proditoris pater, ceteri silent; Johannes supplet." Bengel.

*serpent in the wilderness, so must the Son of Man be lifted up, who at the feast in the house of Matthew had declared the days should come when the bridegroom would be taken away from the midst of His friends and associates, now definitely declares Himself to be the Bread of Life, and affirms that the Bread which He will give is His flesh, which He will give for the life of the world, that His flesh is true meat and His blood true drink, and at the very moment of making this mysterious announcement adds to it another still more mysterious, that treachery even now lurked within the bosom of the little company He had Himself selected.*

These revelations of a mournful future are evoked by no forced or artificial causes. They are not made in merely abstract forms. They do not "beat the air". They move along with a continuous and consistent progress. They are intimately connected with and spring out of a natural sequence of events, which follow each other without repetition and without anticipation; and they are replete with points of harmony, which, if ingenuity had been subtle enough to fabricate, that same ingenuity would have been too sagacious to conceal so deep, and which are too striking to be the result of accident or after-thought.

## CHAPTER IV.

### *THE TRANSFIGURATION.*

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

St MATT. XVI. 21.

PART II.  
Chap. IV.

THE mysterious announcements made in the synagogue of Capernaum provoked, as we have seen, murmurings on the part of the more hostile section of our Lord's hearers<sup>1</sup>, strivings amongst others as to the true meaning of His words<sup>2</sup>, and a temporary defection even amongst His own disciples<sup>3</sup>.

But we do not notice any of those outbursts of maddened hatred which on an earlier occasion<sup>4</sup> broke out against Him in the same place. The cause of this may be traced to the absence of His malignant foes from Jerusalem at the Paschal Festival.

<sup>1</sup> John vi. 41.

<sup>2</sup> *Ibid.* vi. 52.

<sup>3</sup> *Ibid.* vi. 66.

<sup>4</sup> Luke vi. 11.

With their return, however, we detect symptoms of a change.

Creeping in unawares amidst the festive gatherings of the disciples, they charged them with gross infraction of the Rabbinical rules respecting ablutions before meals<sup>1</sup>, and were deeply offended by the crushing reply they drew down upon themselves and the complete vindication by the Saviour of the conduct of His Apostles. The behaviour of these emissaries from the capital was an indication of the malevolence which was hourly assuming a more implacable form. The Saviour left, therefore, for awhile the region of eastern Galilee, and made His way north-west through the mountains into the border-land of Phœnicia<sup>2</sup>. Thence, passing through Sidon<sup>3</sup>, He advanced northwards towards the sources of the Jordan, and so along its eastern bank into the regions of Decapolis<sup>4</sup>. In this region He wrought more than one signal work of mercy<sup>5</sup>, and thence crossed over to Magdala, or, as it is called by the second Evangelist, Dalmanutha<sup>6</sup>.

<sup>1</sup> Matt. xv. 2; Mark vii. 5.

<sup>2</sup> Matt. xv. 21; Mark vii. 24.

<sup>3</sup> Ἡλθε διὰ Σιδῶνος, Mark vii. 31.

<sup>4</sup> Mark vii. 31.

<sup>5</sup> (i) The healing of a deaf mute (Mark vii. 32—36), and (ii) the feeding of the four thousand (Matt. xv. 32—38; Mark viii. 1—9).

<sup>6</sup> Mark viii. 10.

PART II.  
Chap. IV.

The emissaries from Jerusalem, who had made Capernaum their head-quarters, had apparently watched for His arrival, and now came forth to meet Him, leagued for the first time with their rivals and enemies the Sadducees<sup>1</sup>. Having made their arrangements for a decisive contest they began with a demand for "a sign from heaven." The same request had already been three times<sup>2</sup> preferred, and had always been met in the same way. The Holy One invariably refused to allow His miracles to be brought into the service of selfishness, and declined to gratify such a low and carnal craving.

But on the present occasion the request was not only refused, but with an accompanying display of deep emotion, which we have not noticed before. He "sighed deeply in spirit"<sup>3</sup> at their hardened unbelief and their demand that, in spite of all He had done, He should accredit Himself as the Messiah of their expectation by a great over-

<sup>1</sup> Καὶ ἐξῆλθον οἱ Φαρισαῖοι, Mk. viii. 11; καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, Matt. xvi. 1.

<sup>2</sup> (i) After the cleansing of the Temple at the first Passover (John ii. 18); (ii) after the feeding of the five thousand (John vi. 30); (iii) after the walk through the corn-fields (Matt. xii. 38).

<sup>3</sup> Ἀναστενάζας τῷ πνεύματι, Mark viii. 12. *Ingemiscens spiritu*, Vulg.; *ab imo pectore suspiria ducens*. The word only occurs here in the New Testament, but is used by the LXX. in Lam. i. 4; Sir. xxv. 17; 2 Macc. vi. 30.

mastering miracle. No such "sign" they were told would be granted them, and instead they were bidden to meditate<sup>1</sup> on a previous<sup>2</sup> saying of His respecting the prophet Jonah. As that prophet had been *three days and three nights in the belly of the sea-monster*<sup>3</sup>, so should the Son of Man be *three days and three nights in the heart of the earth*.

Thus, for the second time, without any strain or effort, in the presence of a mixed and hostile audience, He, with unaffected ease, gives utterance to a saying of marvellous and transcendent originality.

Who had ever before claimed for this remarkable incident in prophetic history a Messianic bearing? Who had ever before regarded it as a historical parable?

No one.

He alone points out the connection. He alone suggests the analogy.

As in the conference with Nicodemus, He had claimed for an incident in the history of Moses

<sup>1</sup> Matt. xvi. 4.

<sup>2</sup> Matt. xii. 40. See the Revised Version.

<sup>3</sup> Κῆτος, probably from the same root as that of χάσκω and χανδάνω, meaning "cleft" or "hollow," denotes a "sea-monster." Comp. Hom. *Od.* xii. 96, δελφῖνός τε κύνας τε, καὶ εἰ ποθὶ μείζον ἔλθῃ κῆτος; comp. also Hom. *Il.* xx. 147; Hdt. iv. 53. See Pusey's *Commentary on Jonah*.

PART II.  
Chap. IV.

a Messianic application which had been entirely overlooked by the Rabbis, so here He detects in the tragic fate of the prophet a foreshadowing of an event which He is clearly conscious will happen to Himself. The swallowing-up by the sea-monster of him, who was commissioned to denounce the sin of Nineveh, and his restoration after apparently certain destruction to light and life, will yet be fulfilled in Himself and His own history. The legalists from Jerusalem had asked for a "sign" from the heaven above. He gives them a "sign" from beneath, from the depths of the earth, and the waters under the earth. With a heavenly tranquillity He moves freely in the realm of prophetic incidents and typical events, and with calm assurance proclaims Himself their Antitype, and their End!

Who can acquiesce in the idea that we have here a prophecy inserted after the event? Who would have thought of putting into His mouth the expression "three days and three nights" after the actual fact of the Resurrection had taken place? What writer of the second century would have wantonly inserted the prediction in the two places it occupies in the Gospel narrative, and in the insertion have created an additional difficulty as to harmonising it with the event to which it was designed to point? What forger could have



invented anything so original, and in the invention have preserved for it a congruity with a previous prophecy uttered under very different circumstances? For the sign of Jonah is in fact no other than the great sign which He had given at the commencement of His public ministry, when He bade the Jews "destroy the Temple" and declared that "in three days He would raise it up." A year has elapsed, but He meets similar opponents in exactly the same manner<sup>1</sup>. The expression "three days" reappears again now. The Speaker is not careful to adjust the seeming differences in minute points of time, though He makes us feel He holds the clue which can unravel much that is now enigmatical and obscure.

From the fact that the prophetic incident in the life of Jonah was twice made a subject of reference by our Lord we may infer that He attached to it no little importance. But the time was now at hand for a much plainer and more explicit declaration respecting His mysterious future.

Leaving Magdala He travelled northward<sup>2</sup> beyond the waters of Merom towards the remote

<sup>1</sup> Lange's *S. Luke*, II. 396.

<sup>2</sup> In this secluded country Jesus might expect to find the solitude which He had sought in vain in other parts of the Holy Land. He did not visit the city itself, but remained in the hamlets which surround it, τὰς κώμας, Mark viii. 27, or generally in those quarters, εἰς τὰ μέρη Καισαρίας, Matt. xvi. 13.

PART II.  
Chap. IV.

town of Cæsarea Philippi on "the geographical frontier of Judaism and heathendom<sup>1</sup>." The solitude of the beautiful district, whither He now repaired, is illustrated by the fact that it is the only district of Palestine, where a recent traveller discovered "the pelican of the wilderness<sup>2</sup>," and in this lonely neighbourhood the Apostles found their Master engaged in solitary prayer<sup>3</sup>, a solemn and significant action, the precursor already of not a few important events<sup>4</sup>, and now of an important revelation.

For as they resumed their journey<sup>5</sup>, He addressed to the Apostles the formal enquiry, *Whom do men say that I, the Son of Man, am?*

This was no ordinary question, and in the history of the Apostles was unprecedented. Never before is He recorded to have addressed to them any enquiry respecting Himself. But now a crisis in His life had come, and He desired to ascertain from those who had been His constant companions, hearers of His words, and spectators of

<sup>1</sup> Liddon's *Bampton Lectures*, p. 2; Thomson's *Land and the Book*, p. 230; Caspari's *Introduction*, p. 163, n.

<sup>2</sup> Psalm cii. 6; Thomson's *Land and the Book*, p. 260.

<sup>3</sup> Ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, Luke ix. 18.

<sup>4</sup> (i) The Baptism; (ii) the election of the Twelve; (iii) the discourse in the synagogue at Capernaum.

<sup>5</sup> Ἐν τῇ ὁδῷ, Mark viii. 27.

the signs which accompanied them, the result of the intercourse of so many days, and as an experienced Teacher, before beginning a new lesson, He makes them recapitulate the old<sup>1</sup>.

To this enquiry the Apostles replied in words that reflected the various opinions then held amongst the people, "Some say John the Baptist, others Elias, others Jeremias or one of the prophets<sup>2</sup>." "But *ye*," He continued, "whom say *ye*<sup>3</sup> that I am?"

To this the Apostle Peter, speaking in the name of the rest, made answer in ever-memorable words, "Thou art the Christ, the Son of the living God<sup>4</sup>."

The object for which the question had been put was now gained. By the mouth of one of their own number the Apostles had given utterance to their own deepest convictions. They had expressed the formal conclusion to which they had come respecting their Master after so long enjoying His society. Nor did He reject the confession

<sup>1</sup> See Lange's *Life of Christ*, III. p. 231; Godet's *S. Luke* I. p. 414.

<sup>2</sup> Matt. xvi. 14; Mark viii. 28; *προφήτης τις τῶν ἀρχαίων*, Luke ix. 19.

<sup>3</sup> Note the force of the *ὑμεῖς* in the question as given by all the Synoptists.

<sup>4</sup> *Σὺ εἶ ὁ Χριστός*, Mark viii. 30; *τὸν Χριστὸν τοῦ Θεοῦ*, Luke ix. 20; *Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος* Matt. xvi. 16.

PART II.  
Chap. IV.

thus made. He declared that the conviction now expressed by St Peter had not been revealed to Him by "flesh and blood," but by His Father in heaven, and He bestowed upon him the promise of special dignity in the Church He was about to found.

But it was now <sup>1</sup> after strictly charging<sup>2</sup> the Twelve not to divulge to the world at large the fact that He was the Messiah, that He began clearly and distinctly to reveal to them the future that was in store for Himself, saying, *The Son of Man must go up to Jerusalem, and there suffer many things from the elders, chief priests, and scribes, and be put to death, and after three days rise again.*

This was the first intimation, clear, distinct, and peremptory of what lay before Him. He announces not only who will be the agents in His sufferings, and the place where they will befall Him, but also their issue, His resurrection on the third day. These events are not spoken of as a "possibility" or a "probability," a "per-

<sup>1</sup> Ἀπὸ τότε, Matt. xvi. 21. This is a very important note of time.

<sup>2</sup> Matt. xvi. 20; Mark viii. 30; Luke ix. 21. "The charge was doubtless dictated by the contradiction between the hopes which this title had awakened in the minds of the people and the way in which the office was to be realised in Him." Godet's *S. Luke*, i. 415.

adventure" or a "chance." He says not, "The Son of Man" *may* go, or *will* go "to Jerusalem", and there suffer many things;" He says, "He *must* go." It is the same word which He had already employed in His conversation with Nicodemus<sup>2</sup>. It points to a condition of His earthly existence perfectly understood and accepted. It indicates the fulfilment of an eternal purpose.

PART II.  
Chap. IV.

How the announcement was received by the Apostles is familiar to all. The selfsame Peter who a few moments before had delivered so noble and outspoken a confession, was utterly unable to endure even the thought of His sufferings, *That be far from Thee, Lord*<sup>3</sup>, was his indignant reply,

<sup>1</sup> The *δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν* is peculiar to S. Matthew; the *πολλὰ παθεῖν* is common to all three Synop-  
tists; the *ἀποδοκιμασθῆναι* to S. Mark and S. Luke; the agents,  
i.e. the Sanhedrin, are common to all, as also the *ἀποκτανθῆναι*,  
and the *τῇ τρίτῃ ἡμέρᾳ*, or *μετὰ τρεῖς ἡμέρας ἐγερθῆναι* or  
*ἀναστῆναι*.

<sup>2</sup> John iii. 14, *ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου*. Comp. *δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν*, Mark viii. 31; Luke ix. 22. The thought of the divine plan ruling His life comes out  
(i) in His childhood, *ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με*, Luke ii. 49;  
(ii) at the opening of His ministry, comp. John iii. 14; (iii) in His preaching, *εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ ὅτι ἐπὶ τοῦτο ἀπεστάλην*, Luke iv. 43; (iv) here in reference to His sufferings; (v) after His resurrection, *οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστόν*; Luke xxiv. 26.

<sup>3</sup> *Ἰλεώς σοι, Κύριε· οὐ μὴ ἔσται σοι τοῦτο*, Matt. xvi. 22; *Absit a Te, Domine! non erit tibi hoc*. Vulg. *May God pity Thee*. For the use of *ἰλεως* in reference to the Divine pity comp. Eur. *Iph. Taur.* 271; Soph. *El.* 655.

PART II.  
Chap. IV.

and he laid his hand upon Him<sup>1</sup>, and took Him aside, and began earnestly and lovingly to remonstrate with Him.

But a solemn rebuke at once checked His untimely expostulations, which savoured of the weakness of "flesh and blood," not of resolute obedience to a Heavenly Father's will. So severe indeed is the rebuke that it has no parallel in the whole course of our Lord's ministry. *Get thee behind Me, Satan, thou art a stumbling-block unto Me, for thou mindest<sup>2</sup> not the things of God, but the things of men.*

Had their Master said no more, His words must have ever been engraven on the minds of the Apostles. But it was now, as we learn from all three Synoptists, that He called to Him the multitude which stood around<sup>3</sup>, and He bade any who would come after Him deny himself, and—*take up his cross<sup>4</sup>, and follow Him.*

<sup>1</sup> Προσλαβόμενος, Matt. xvi. 22; *Assumens Eum*, Vulg.; *apprehendens Eum*, Vulg.; Mark viii. 32. The word as given by the first two Synoptists is a very graphic touch.

<sup>2</sup> Οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων, Matt. xvi. 23; Mark viii. 33; *non sapis quæ Dei sunt, sed quæ sunt hominum*. Whence the English "savourest," through the French *saveur*. Cp. τὰ τῆς σαρκὸς φρονοῦσιν, Rom. viii. 5; τὰ ἄνω φρονεῖτε, Col. iii. 2. In the classics it is used of political partisanship, φρονεῖν τὰ Φιλίππου, or τὰ τοῦ δήμου (Demosth.).

<sup>3</sup> Προσκαλεσάμενος τὸν ὄχλον, Mark viii. 34. Compare Luke ix. 23.

<sup>4</sup> Ἀράτω τὸν σταυρόν, Matt. xvi. 24; S. Luke adds καθ'

Take up His cross! Where are we? Not in Jerusalem. Not even in Samaria or Galilee. We are far away, beyond the waters of Merom and under the snows of Hermon. And what period of the ministry have we reached? Not the time when the delivery into the hands of the Romans has taken place, and Pilate is seated in the hall of judgment, and the irrevocable word is about to be pronounced. Such scenes are still in the distant future, nor is there a hint as yet that He would suffer, if He suffered at all, save at the hands of the Jews. Yet already He has before His eye the Roman's punishment for the malefactor and the slave<sup>1</sup>. Already He is familiar with the idea of the Cross. The word falls from His lips so casually and unconsciously that we are apt to forget all that the use of the word implies, and the insight it gives into what was uppermost in the mind of the Speaker. Far away from Jeru-

ἡμέραν, ix. 23. The expression *ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ*, Matt. x. 38, differs slightly; *ἀράτω τὸν σταυρὸν* implies death. To the disciples the words would recall the sad scene which Roman rule had made familiar to them, the procession of robbers or rebels, each carrying the cross on which he was to suffer to the place of execution. When they saw their Master Himself carrying His own cross, the words would come back to their minds with a new significance. Dean Plumptre on Matt. x. 38.

<sup>1</sup> It was especially a slave's death: "cives Romani servilem in modum cruciati et necati." Cic. *in Verrem*, i. 5.

PART II.  
Chap. IV.

saalem and Judæa; far away from the plots and machinations of Pharisees and Herodians; surrounded by all the associations of a foreign civilisation, His eye looks steadfastly towards the End, and alike for Himself and for all His followers He recognises the necessity of taking up the Cross<sup>1</sup>.

Momentous as was the announcement now made<sup>2</sup>, it was followed by a still more remarkable event.

The Apostles had definitely taken the side of their Master in opposition to the powerful hostility which had developed itself against Him among their countrymen. They had listened to the first open announcement of a period of heavy trial in store for their Master and for themselves, and the next days were probably days of sadness and depression<sup>3</sup>.

To cheer, therefore, their wounded spirits, to enable them by an outward act to understand the reality of what He had already revealed in speech, with three of their number, the flower and crown of the Apostolic band, He retired to the neigh-

<sup>1</sup> "*Crux*, apud Judæos inusitata, non erat in adagio pro re adversissima. Itaque hoc loco Jesus alludit ad crucem suam, quam Ipse jam tum ferebat in occulto." Bengel.

<sup>2</sup> Keim (II. p. 556) acknowledges that it is impossible to deny the authenticity of the scene and conversation at Cæsarea Philippi.

<sup>3</sup> Lange's *Life of Christ*, III. p. 250.



bouring mountain range, probably one of the spurs of the snow-clad Hermon. PART II.  
Chap. IV.

The third Evangelist tells us that one object of His withdrawal was that He might engage in solitary prayer. From this fact and from the weariness of the Apostles, we infer that eventide was the period of their retirement, the close, it may be, of a day of active beneficent labour<sup>1</sup>. While thus He was engaged in prayer<sup>2</sup>, the chosen three were overtaken by slumber, and did not awake till they were suddenly roused by a supernatural brightness shining round about them, and lighting up the darkness of the night. Starting from their slumbers<sup>3</sup>, they thenceforth kept awake, and to their surprise perceived that a marvellous change had come over their Master.

The fashion of His countenance was altered<sup>4</sup>, and His face shone as the sun, and His raiment even had become exceeding white as the light, or as the glittering snow on the peaks above Him, so

<sup>1</sup> Trench's *Studies in the Gospels*, p. 191.

<sup>2</sup> Ἐν τῷ προσεύχεσθαι αὐτόν, Luke ix. 29.

<sup>3</sup> Ἦσαν βεβαρημένοι ὕπνῳ, διαγρηγορήσαντες δέ, Luke ix. 32; gravati erant somno, at evigilantes viderunt, Vulg.

<sup>4</sup> Ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, Luke ix. 29, μετεμορφώθη, Matt. xvii. 2. There was a change of μορφή, "the abiding form," "the manner of existence, a change not external, not of accidents, but of essence." Trench *N. T. Syn.*—for μετασχηματίζειν, denoting change of external appearance, see Bp Lightfoot's note on Phil. ii. 6—8.

PART II.  
Chap. IV.

as no fuller on earth could white them<sup>1</sup>. And not only did they perceive that a marvellous change had come over Him, but they perceived also that He was not alone! He was accompanied by two unexpected visitants, in whom they recognised no others than the great pillars and representatives of the Old Testament economy, Moses and Elias, and as they listened they could hear them "speaking of<sup>2</sup>" and describing the "exodus," or "decease," which He was about to fulfil<sup>3</sup> at Jerusalem.

Upon the ardent, impulsive Peter it was the scene itself, and not the topic of this mysterious converse, that made the deepest impression.

To him it seemed as though "the kingdom of Heaven" indeed was come. In the excitement of the moment, not knowing what he said,—"*non demens sed amens*"<sup>4</sup>—he would have detained the heavenly visitants. He would hastily have constructed booths of boughs, like those at the Feast of Tabernacles, one for his Lord, one for Moses,

<sup>1</sup> Comp. Mark ix. 3 with Matt. xvii. 2.

<sup>2</sup> Ἐλεγον τὴν ἐξοδὸν αὐτοῦ, Luke ix. 31; *dicebant excessum Ejus*, Vulg. The construction of λέγειν is unusual, but occurs again in Rom. iv. 6, καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμόν, and in the earliest classical writers in the sense of "recounting," "relating the details of," "describing." Westcott's *Gospel Studies*, p. 322, n.

<sup>3</sup> Ἦν ἔμελλε πληροῦν, Luke ix. 31.

<sup>4</sup> Trench's *Studies in the Gospels*, p. 202.

and one for Elias, in order that from the peaks of Hermon the laws of the kingdom might be proclaimed as from a second Sinai, and all men might recognise the true Messiah attended by the Pillars of the Old Economy.

But it was not to be. While he was yet speaking, there came a cloud not dark and murky like that on Sinai, but luminous<sup>1</sup> as the Shechinah which filled the Temple, and it overshadowed the visitors from the world of spirits and Him with whom they conversed, and out of it there came a Voice saying, *This is My beloved Son, in whom I am well pleased; hear ye Him.*

And then all was over. The Apostles, who had fallen prostrate on their faces, recovering from the shock of the Voice from heaven, gazed all round them and saw no man save Jesus only, Who once more joined them, and bade them not be afraid, and as they descended from the mountain charged them to reveal to no man what they had seen<sup>2</sup> till, for again the mysterious words recurred, *He should have risen from the dead.*

Familiar as may be the incident of the Transfiguration the details have been here given at

<sup>1</sup> Νεφέλη φωτεινή, Matt. xvii. 5; *nubes lucida obumbravit eos*, Vulg.

<sup>2</sup> Τὸ ὄραμα, Matt. xvii. 9. "The thing seen" not a "vision" in the sense of a dream. Comp. ἃ εἶδον, Mark ix. 9; ἃ ἑώρακασιν, Luke ix. 36.

PART II. length on account of the extreme importance of  
Chap. IV. the event itself.

(i) It is of importance, first, because of its connection with what had preceded and what followed. It forms a natural sequence in the mysterious drama.

At a definite period of His public ministry, after He had proved His superhuman power by many signs and wonders, all of them beneficent, none of them of a startling and theatric character<sup>1</sup>, the Lord proposed to His Apostles the decisive question, *Whom do men say that I, the Son of Man, am?* On receiving their reply He asks them their opinion, and when S. Peter speaking in the name of the rest has made his well-known confession, then He strictly charges them not to divulge the fact that He was the Messiah, He makes His first clear and distinct intimation of His future Passion, and, when this announcement has filled His hearers with sorrowing amazement, He vouchsafes to the chosen three an image and foretaste of His ultimate triumph. They behold Him, who had saddened them with this strange announcement, glorified with a celestial radiance, and transfigured before them; they see Him accompanied by the pillars and representatives of the Old Dispensation; they hear Him conversing

<sup>1</sup> See Isaac Taylor's *Restoration of Belief*.

on the very subject which had filled them with such amazement, the exodus He was about to accomplish at Jerusalem. The solemn question, the predictions of suffering, the foretaste of triumph, exhibit from every point of view a natural sequence which "few will attribute to an apt coincidence or to a conscious design<sup>1</sup>." In what age could we have found a writer capable of composing such a narrative, of painting in this style a scene of such surpassing grandeur, and in describing it of preserving so artlessly a perfect congruity with every preceding intimation of the Passion. The eminent men of the second century are not unknown to us. We are familiar with the names of Ignatius, Polycarp, Justin, Papias. They are the stars of the first magnitude in that century. But which of them has proved himself by his writings possessed of the power to conceive and narrate such an august scene as this, to represent Moses comprehending that there is a sublimer end than that of dying from "the kiss of the Eternal<sup>2</sup>," and Elijah conscious of a glory superior to that of being taken up into heaven, the glory of renouncing through love to man such an ascension, and choosing rather a painful and ignominious death<sup>3</sup>?

<sup>1</sup> Westcott's *Studies in the Gospels*, p. 323.

<sup>2</sup> See Godet's *Bible Studies, New Test.* p. 76.

<sup>3</sup> "Weisse, Strauss, and Keim regard the transfiguration as

PART II.  
Chap. IV.

(ii) And if the natural sequence and harmonious grouping of the Transfiguration with reference to the events preceding it deserve our attention, much more does the form of teaching which succeeds it.

It is impossible to read the accounts of it which have come down to us in the Synoptical Gospels without perceiving that while it possessed a deep meaning and significance for the Apostles, it had an important bearing also on the ministry of our Lord Himself.

As the Baptism inaugurated the commencement of that ministry, and solemnly consecrated Him to the office of the Messiah, so His Transfiguration marked His consecration as the Suffering Redeemer. It is not indeed then announced to Him for the first time that He is to suffer. Of this, as we have seen, He has been conscious from the first. That which He now unveils distinctly to the Apostles He had hinted obscurely and enigmatically to the leaders of the Jews at the first

nothing but an invention of *mythical* origin, designed to represent the moral glory of Jesus under images derived from the history of Moses and Elijah. But they can never explain how the Church created a picture so complete as this out of fragments of Old Testament narrative. And how could a mythical narrative occur in the midst of such precise historical notes of time as those in which it is contained in the three narrations?" Godet on *S. Luke*, i. 432.

Passover, to Nicodemus, to the guests in the house of Matthew, to the worshippers in the synagogue at Capernaum.

But the moment that this apogee of His public ministry has been reached and He is about to descend into the valley of the shadow of death, the moment He has attained to "the summit-level of the Life Incarnate," there is a perceptible change in the mode of teaching. Hitherto public addresses to gathered multitudes have been the rule, now they are the exception. They now become few and rare. All the teaching that is characteristic is reserved for the Apostles, and relates more or less fully to the mysterious death which, in the neighbourhood of Philippi, He clearly indicated as the goal of His earthly life.

A foretaste of this marks the conversation which is recorded to have taken place on the following morning, as the Apostles descended from the Mount. First, on the part of the Lord there was a charge. "Tell no man," said He, "that which ye have seen, until the Son of Man be risen again from the dead." It was a hard precept, and one which only a conviction of the absolute reality of the incident itself could have dictated. But it was obeyed<sup>1</sup>. Not even to their fellow-Apostles did they breathe ought of what they had witnessed.

<sup>1</sup> Τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, Mark ix. 10.

PART II.  
Chap. IV.

And secondly, on their part, one point perplexed them and prompted an earnest enquiry.

Prophetic announcements claimed for Elias that he should be the herald of the Messiah, and should be associated with Him more permanently than the transient glimpse they had obtained of him the night before had realised. Why had he so suddenly disappeared? "I say unto you," was His reply, "that Elias is come already, and they knew him not<sup>1</sup>, and did unto him whatsoever they listed." Had He said no more, the reply would have been sufficient for those who understood that He spake to them of John the Baptist<sup>2</sup>. But He carried on their thoughts a step further. In the fate of His forerunner He foresees His own. "Likewise," He continues, "after the same manner, shall the Son of Man also suffer of them<sup>3</sup>." He speaks quietly and resignedly like one describing what had been already accomplished, as if He perceived that the thing was as much according to a Divine decree as that "a stone should fall downward or a spark fly upward."

The same infinite inexpressible calm which we

<sup>1</sup> Οὐκ ἐπέγνωσαν αὐτόν, Matt. xvii. 12. The ἐπὶ is intensive and denotes clear recognition.

<sup>2</sup> Matt. xvii. 13.

<sup>3</sup> Οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν, Matt. xvii. 12. It is not the simple future, but μέλλει πάσχειν, is destined to suffer,



have seen distinguishing Him before is His characteristic now. The incidents of the preceding evening have not disturbed Him, however much they may have agitated the chosen Three. For Him they possess no strangeness, no incomprehensible mystery. The awful secret which lay so near His heart, and which He could unbosom to none on earth in all its fulness, had been the subject of converse between Himself and these unexpected visitors from the realm of spirits. But He dwells not on the fact as though it were aught to excite surprise. He asks for no pity, no sympathy. He moves in a world of His own with a calmness and a clear prevision of the future which no weaver of a cunningly-devised fable could have conceived, much less have represented, with such artlessness, fidelity, and truth.

## CHAPTER V.

### *THE FEAST OF TABERNACLES.*

Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

LUKE IX. 44.

Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

JOHN X. 11.

PART II. i.  
Chap. V.

**T**HE great picture of Raphael has enshrined for ever the contrast between the scene on the Mount of Glorification, and that which awaited the Saviour and the three Apostles on the plain below.

They found the rest of their brethren surrounded by a great crowd, amongst whom were certain of the Scribes, not unwilling witnesses of a defeat which the disciples had sustained, in having proved unequal to the task of delivering from the thralldom of an evil spirit of peculiar malignity, a boy whom his father had brought

to them<sup>1</sup>. Making the most of their discomfiture the Scribes were eagerly disputing with them, and doubtless arguing from the impotence of the servants to the impotence of their Master, when He suddenly appeared, and having listened to the father's piteous tale of the affliction of his only son, spake the word of power and delivered him from the tormenting spirit.

The restoration of such a sufferer in such a manner roused the utmost astonishment<sup>2</sup>.

But He, Who wrought it, after calming the excitement of the beholders, once more turned His steps southward in the direction of Capernaum.

On this occasion, as the second Evangelist expressly intimates, He avoided populous places<sup>3</sup>, and sought by-paths among the hills where He could meet few wayfarers and be little known. What was the reason why He sought this privacy? It is explained by the same Evangelist. He was engaged in enforcing by reiterated teach-

<sup>1</sup> See Matt. xvii. 14—21; Mark ix. 14—29; Luke ix. 37—43.

<sup>2</sup> Comp. Mark ix. 15.

<sup>3</sup> Κάκειθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, Mark ix. 30; *et inde profecti prætergrediebantur Galilæam*, Vulg. The expression of S. Matthew xvii. 22 also deserves attention: ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, or συστρεφόμενων according to another reading.; *conversantibus eis in Galilæa*. Vulg.

PART II.  
Chap. V.

ing<sup>1</sup> the lesson He had already begun to inculcate respecting His approaching sufferings.

With special solemnity He bids His hearers *let His words sink down into their ears*<sup>2</sup>, while He tells them how “the Son of Man shall be betrayed into the hands of men, and how they should kill Him, and how, after He was killed, He should rise again on the third day.”

This was the second clear and distinct intimation of the end. We notice that it is marked by the same strong individuality which had characterised the first, in respect alike to the circumstances which preceded it and the mode in which it was imparted.

The effect which it produced on the Apostles was not one merely of disappointment, but of blank dismay, and they were afraid to ask Him what His words really meant.

Why is this ignorance and incapacity to understand and sympathise with their Master thus plainly avowed?

<sup>1</sup> Οὐκ ἤθελεν ἵνα τις γνῶ· ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, Mark ix. 31. Comp. Matt. xvii. 22, 23; Luke ix. 43—45. The force of the imperfect tense is observable.

<sup>2</sup> Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν, Luke ix. 44. The pronoun ὑμεῖς seems to distinguish the Apostles from the rest of the multitude, “Do ye at any rate, even if ye cannot understand them, let My words sink down into your ears.” The expression θέσθε εἰς τὰ ὦτα is very expressive.

Can we imagine that the Evangelists made out the Apostles to be more dull than they really were? Is this confession of their inability to comprehend the announcement thrown in like the announcement itself *ex eventu*? Can we accept this account of it? Is it not plainly another and a very striking illustration of the trials of Him, Who was emphatically the "Man of sorrows," that He not only foresaw them, but walked through life in their shadow without a particle of human sympathy?

ii. Before long the journey signalled by this second important Revelation brought the Apostles to Capernaum. Here the excited imagination of the Twelve, who were apportioning Crowns while their Master was contemplating His Death, was sobered by the spectacle of the little child whom He placed in their midst<sup>1</sup>, while He bade them copy its humility, and enlarged on the duty of avoiding all grounds of offence<sup>2</sup>, and of showing love towards the Master's little ones<sup>3</sup>.

Meanwhile the season for the celebration of the Feast of Tabernacles<sup>4</sup> drew near, and numerous caravans of pilgrims were forming to go up to Jerusalem.

<sup>1</sup> Matt. xviii. 2; Mark ix. 36.

<sup>3</sup> Matt. xviii. 10.

<sup>2</sup> Matt. xviii. 6.

<sup>4</sup> John vii. 2.

PART II.  
Chap. V.

Declining the suggestion of His brethren that He should go in festal company to the Holy City, and there display proofs of His wonder-working power<sup>1</sup>, He remained for a while in Galilee, and after they had departed He also set out thither, quietly and unobtrusively journeying through Samaria, instead of taking the more frequented route through Peræa.

The excitement<sup>2</sup> at this juncture at Jerusalem was very great. The Festivals of Passover and Pentecost had alike passed away, and He had not assumed in the capital itself the title and functions of the Messiah. The question whether He would present Himself at this Feast was eagerly discussed, and many who did not dare to say aloud what they felt, muttered their complaints at not being able to find Him<sup>3</sup>.

When, however, the Feast had reached its

<sup>1</sup> John vii. 3—8. Even M. Renan regards this scene as “a gem of history” (*un petit trésor historique*). He argues justly that an apologist, writing merely *ad probandum* would not have given so much prominence to the unbelief which Jesus met with in His own family. He insists too on the individualising traits which the whole section bears. The brethren of Jesus are not “types” but living men, their ill-natured and jealous irony is only too human.” See Sanday, pp. 144, 145.

<sup>2</sup> On the vividness of the description of the divisions, doubts, hopes, jealousies of the populace at this juncture see Sanday, p. 144.

<sup>3</sup> John vii. 11.

midst, He suddenly appeared in the Temple, and began to teach.

PART II.  
Chap. V.

The effect upon the hearers was of a most diverse character. Some marvelled whether He Who claimed for His doctrines such a mysterious and exalted power might not be the Messiah<sup>1</sup>; others deemed this impossible on the ground of His well-known connection with Galilee<sup>2</sup>; a third section could not resist the impression which He made, and refused to believe that even the long-expected Deliverer of the nation would perform greater signs than those they had already witnessed<sup>3</sup>.

These murmurs of the multitude at last reached the ears of the Sanhedrin, and the chief priests sent officers to apprehend Him.

But their arrival does not disturb His calm composure.

Their action is the first attempt to take Him by force, and it brings to His mind the thought that the End is at hand, that a little while more and the hour will have come. *Yet a little while*, He replies, *am I with you, and I go<sup>4</sup> unto Him that sent Me. Ye shall seek Me and*

<sup>1</sup> John vii. 26.

<sup>2</sup> John vii. 27.

<sup>3</sup> John vii. 31.

<sup>4</sup> Ὑπάγω πρὸς τὸν πέμψαντά με, John vii. 33. "The verb emphasizes the personal act of going in itself, as a withdrawal," comp. viii. 14: xiii. 33, 36. Westcott.

PART II. *shall not find Me, and where I am, ye cannot*  
 Chap. V. *come*<sup>1</sup>.

It is not surprising that these words startled those who heard them. It was the first time that He had openly spoken of that departure, respecting which He had spoken privately with such striking explicitness to His Apostles. "Whither," asked the leaders of the nation, "will He<sup>2</sup> go that we shall not find Him? Would He go to those scattered among the heathen, Greek-speaking nations, and teach the Greeks<sup>3</sup>?" No one seriously claiming the title of Messiah could entertain such a thought. But if this was not His meaning, what did His strange words imply?

For in spite of everything they could not be shaken off or put aside. Scorn did not solve their mystery. Contempt did not empty them of their unfathomed meaning.

And to these taunts what response does He make? He preserves an impressive silence.

<sup>1</sup> John vii. 33, 34 Rev. Version. The pronouns in the original are placed in emphatic juxtaposition. Where I *am*, not where I *shall* be. "Non dixit ubi ero, sed ubi sum. Semper enim ibi erat Christus, quo fuerit rediturus; sic enim venit, ut non recederet. Erat Dominus Christus secundum visibilem carnem in terra, secundum invisibilem majestatem in cælo et in terra." S. Aug. in Joann. Tract. xxxi.

<sup>2</sup> Οὗτος, John vii. 35. *Quo hic iturus est*, Vulg. The pronoun, as Westcott remarks, carries an accent of surprise and contempt.

<sup>3</sup> John vii. 35.



He seeks not to remove the wonder or relieve the difficulties of His hearers. He had given them a "sign" as at the first Passover.

In the midst of the crowded Temple Courts at a season of special joy and national festivity He had spoken publicly of an approaching departure to Him that sent Him. Respecting a mysterious termination of His life, into the secret of which His hearers cannot enter, He is always consistent. His testimony neither varies nor falters.

iii. But the Festival was not to close without a still more remarkable utterance. On the last, the eighth day, especially sacred as closing the Festival, and kept as a Sabbath, He was standing<sup>1</sup>, as S. John tells us in language singularly vivid, as though he never could forget the scene, watching probably the procession<sup>2</sup> of the people from their booths to the Temple, when suddenly He exclaimed, *If any man thirst, let him come unto*

<sup>1</sup> *ἑστῆκει*, John vii. 37. An imposing attitude, a more commanding voice than usual are both indicated. "Minime sæpe clamavit Christus. Quare clamores quos edidit majores habuere causas." Comp. John xi. 43; xii. 44; Matt. xxvii. 50. Bengel.

<sup>2</sup> On all seven days of the Feast water was brought from the Pool of Siloam and poured into a silver basin on the western side of the altar of burnt-offering. Apparently this was *not* done on the *eighth* day. Accordingly He comes forward, and directs His hearers to a better water than that of Siloam. See Westcott and Godet *in loc.*

PART II.  
Chap. V.

*Me, and drink. He that believeth on Me, as the Scripture<sup>1</sup> hath said, out of his belly shall flow rivers of living water.*

The whole Festival commemorated the life of the Israelites in the Wilderness.

Of that desert life the speaker had already transferred to Himself the foremost figures, the Brazen Serpent<sup>2</sup>, and the Manna<sup>3</sup>. He now transfers and appropriates to Himself the water that gushed from the rock<sup>4</sup> when smitten by the magic rod of Moses.

He who drank of that water thirsted again. The Water which He would give would not be limited in quantity like that brought by the priest from the Pool of Siloam, but as a river bursting forth in its strength and fulness<sup>5</sup>.

It is not marvellous that the boldness and solemnity of these mysterious words strangely moved and variously affected<sup>6</sup> the hearts of those who heard them.

<sup>1</sup> John vii. 38. Though the exact words of this quotation are not to be found in the Old Testament, there are various passages of similar import, as Isai. xii. 3; xlv. 3; lv. 1; lviii. 11; Zech. xiii. 1, &c., but the expression *ἐκ τῆς κοιλίας αὐτοῦ* seems to have no equivalent.

<sup>2</sup> See above, p. 103.

<sup>3</sup> See above, p. 121.

<sup>4</sup> See 1 Cor. x. 4.

<sup>5</sup> See Westcott on John vii. 38.

<sup>6</sup> John vii. 40—44.

It is not wonderful that the officers of the Sanhedrin declared that never man so spake as this Man<sup>1</sup>.

It is not wonderful that even Nicodemus ventured in the Council<sup>2</sup> to plead for justice to the Speaker. But all was not yet over.

(iv) After an interval, and probably on the evening of the same eventful day, He resumed His teaching in one of the corridors of the Temple near the Court of the Women. In this court large golden candelabra were lighted on the evening of the first day of the Feast, and cast a bright radiance over the otherwise unbroken gloom of the city<sup>3</sup>. This illumination, whether repeated or not on the last evening of the Feast, commemorated the Pillar of Fire which led the Israelites through the Wilderness, the signal at which the host arose and advanced, or stopped and encamped.

As, then, He had just before appropriated to Himself, the true Antitype, the water which had flowed from the smitten rock, so, now, He appropriates to Himself the pillar of fire, saying, *I am the Light*—not of the Jewish nation only—but *of the world*; *He that followeth Me shall in no wise*

<sup>1</sup> John vii. 47.

<sup>2</sup> John vii. 51, 52.

<sup>3</sup> See Edersheim's *Temple Service*, p. 246.

PART II.  
Chap. V.

*walk in the darkness, but shall have the Light of Life.*

And what follows upon this marvellous announcement?

Does He vindicate His authority<sup>1</sup>? Does He reiterate His claim to union with the Eternal Father<sup>2</sup>? He does.

But He does more. He repeats, and this time with a more distinct and tragic warning, His allusion to His approaching withdrawal. *I go away*, He says, *and ye shall seek Me, and shall die in your sin; whither I go, ye cannot come*<sup>3</sup>.

In scornful contempt the Jews enquire whether He intends to withdraw to Gehenna, the dark region of such as were guilty of self-murder<sup>4</sup>. But calm and unruffled He proceeds: *Ye are from beneath; I am from above: ye are of this world; I am not of this world. . . . When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself, but as the Father taught Me, I speak these things*<sup>5</sup>.

<sup>1</sup> John viii. 14—17.

<sup>2</sup> John viii. 18—20.

<sup>3</sup> John viii. 21. Notice again the emphatic position of the pronouns. But this time He is more explicit. He does not say "Ye shall not find Me," but "Ye shall die in your sins, and whither I go ye cannot come."

<sup>4</sup> John viii. 22, 23.

<sup>5</sup> John viii. 23, 28, 29.

*When ye shall have lifted up the Son of Man!*

PART II.  
Chap. V.

Here, again, we are confronted with this remarkable expression. Darkly and enigmatically He had employed it in the night conference with Nicodemus. Then He said, *As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.* Now, publicly in the courts of the national Sanctuary and in the presence of many hearers, He actually marks out His hearers as those who will bring about that lifting up, and He affirms that by so doing they will only promote His triumph, that the hour of His lifting up will be the hour of their true knowledge of Him. Then would they perceive that in Him is the spring and source of life, that He did nothing of Himself, but as the Father taught Him so He spake.

Prejudiced as were many of His hearers, they could not resist the spell of words uttered with such calm dignity, and many believed on Him<sup>1</sup>; though only too speedily their belief was exchanged for captious disputation, and even for an outbreak of fanatic frenzy which induced them to take up stones to cast at Him<sup>2</sup>.

<sup>1</sup> John viii. 30. Compare the *ἐπίστευσαν εἰς αὐτόν* here and *τοὺς πεπιστευκότας αὐτῷ* of the following verse. The Evangelist seems purposely to use the weaker expression "believed Him," as if to prepare us for a collapse of their faith.

<sup>2</sup> John viii. 31—59.

PART II.  
Chap. V.

(v) But even then He did not quit the Holy City or cease to put forth His healing power, restoring to perfect soundness<sup>1</sup> the man blind from his birth, and uttering, though stones were ready to be flung at Him, some of His most sublime and touching sayings.

One of these was based on the familiar associations of the shepherd's life. *I am the Good Shepherd*: He said, *the Good Shepherd layeth down His life for the sheep*<sup>2</sup>. *He that is a hireling and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them and scattereth them: He fleeth because he is a hireling, and careth not for the sheep. I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep*<sup>3</sup>.

Nay, not only does He represent the relation between the Good Shepherd and His sheep as so complete that He will lay down His life for them,

<sup>1</sup> John ix. 1—41.

<sup>2</sup> Τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων, John x. 11. The phrase is peculiar to S. John, comp. x. 15, 17; xiii. 37, 38; xv. 13; 1 John iii. 16. It perhaps includes the idea of "paying down," a common meaning of the words in classical Greek, and if so, it is exactly equivalent to the phrase found in the Synoptists, δοῦναι λύτρον, Mark x. 45.

<sup>3</sup> John x. 11—15.

but so deep is His consciousness of victory by and through His life thus laid down, that the anticipation of it seems to sever the barriers between race and race and to extend and widen the whole horizon of His future. Even before that life has been laid down, even while the wall of partition is still standing, He affirms that His flock is not confined to the Jewish fold. *Other sheep I have, He continues, which are not of this fold; them also I must bring<sup>1</sup>, and they shall hear My voice; and they shall become one flock, one Shepherd<sup>2</sup>.* Nay, as if this was not enough, as though He would lead His hearers beyond "this bank and shoal of time" to the very throne and footstool of the Eternal Father, He declares, *Therefore doth the Father love me because I lay down My life that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father<sup>3</sup>.*

The impression these words made was profound. There was a schism even among the hostile Jewish faction of the rulers. They began to doubt the correctness of their position. Many

<sup>1</sup> Or "lead" or "guide," ἀγαγεῖν, John x. 16. He can lead them even in their own lands. Comp. John iv. 21.

<sup>2</sup> John x. 16.

<sup>3</sup> John x. 17, 18.

PART II.  
Chap. V.

indeed said, "He hath a demon and is mad ; why hear ye Him ?" Others said, "These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind<sup>1</sup>?" Here, however, they stopped short. They affirm what He could not be. They cannot see, or rather will not admit, what He must be.

Thus ended this memorable discourse. What are we to say to the declarations it contains ?

(a) The attitude is unparalleled which the Speaker assumes not merely towards the prophetic Scriptures of the Old Testament, but towards the most striking and momentous incidents in the history of the Elect Nation. Though He seems to stand literally alone without the faintest visible assurance of ultimate success, yet He claims for Himself the fulfilment of the most varied occurrences in the dealings of Providence with His countrymen. He is the "True Temple," the "True Brazen Serpent," the "True Manna," the "True Water of Life," the "True Light of the World," the "True, the genuine Shepherd." Nothing is too great, nothing too exalted, nothing too mysterious for Him to associate with His Person and His work. With "masterful completeness and symmetry" He blends all the teaching of the past in one harmonious testimony to Himself. He does not

<sup>1</sup> John x. 19—21.



deign to justify this attitude on His part, or to vouchsafe a syllable of explanation. He simply asserts, or sanctions, or unfolds, as the case may be, the application of past events to Himself. Simply, without effort, without exaggeration, He makes these marvellous declarations. Alone in "bearing His burden of an awful, unfathomable sorrow," He yet goes calmly on, turning neither to the right hand nor to the left. He evinces no trace or indication of any change or modification of His plan. The Future to which He looks forward now is the same which He has always contemplated. He develops with majestic assurance, with ineffable self-assertion the fulfilment of typical events in His Person or His Work, and He does so without ever on any single occasion retracting any of His assertions, or making us sensible that there are events and agencies on which He is dependent, and which He cannot control.

(b) Equally unparalleled is His claim to triumph over the hearts of men.

Though surrounded only by a few followers selected from the lower ranks of society, yet He makes Himself the centre of a universal religion. He, the meekest and lowliest of mankind, affirms that He is the one Shepherd of men, that even now among the Gentiles, He hath sheep which

PART II.  
Chap. V.

are not of the Jewish fold. And what is the instrument whereby He will win this universal sway?

His Cross !

*When ye shall have lifted up the Son of Man, then, He declares, ye shall know that I am !*

Who shall ever estimate aright the full force of these words as they first fell upon the ears of those who heard them ? Who can rid himself so effectually of the deadening influence of the familiarity of this tremendous assertion, as to feel adequately its utter unlikeness to anything which ever before fell from the lips of men ?

No difference between ancient and modern modes of speech, no distinction between the idioms of the East and the West will account for it. "It will not bear honest translation into any modern phrase that would enable good men to use it now." Imagine the best, the wisest, the holiest we ever heard of, saying, "When ye shall have lifted me up upon my cross, then shall ye know that I am!" It is sacrilege to imagine such an ascription. But no one thinks of it as a sacrilege on His lips. From them it falls naturally and with a calm simplicity which is more easily felt than described.

He foresees His lifting up. He describes its attendant circumstances. It is a fact of His

Future with which He is quite familiar. Whether He is in the neighbourhood of the remote Caesarea Philippi, or on the road to Capernaum, or in the crowded courts of the Temple at Jerusalem, He shows us from time to time that His Eye is keenly fixed on the End. But He never murmurs. He never utters a syllable of discontent, or displeasure, or resentment. He is never disheartened or ruffled or fretted. He does not seek for one moment to hurry the appointed Hour. Neither in act nor in speech does He betray the morbid enthusiasm, the ambitious humility which even an Ignatius betrays in the prospect of suffering. We seem to breathe an atmosphere of perfect calm. "His readiness to die" recurs again and again as a sort of refrain, and blends with some of His most solemn utterances.

*Yet a little while am I with you, and I go unto Him that sent Me:*

*I am the Good Shepherd; the Good Shepherd giveth His life for the sheep:*

*Therefore doth the Father love Me, because I lay down My life, that I may take it again:*

*No one taketh it away from Me, but I lay it down of Myself.*

The sense of a predetermined and appointed path is maintained from the beginning to the end.

PART II.  
Chap. V.

How widely different are the circumstances and incidents attending each prediction! Who placed them where they stand in the narrative, in the midst of definite localities and the most diverse audiences? Are we in the presence of One whose knowledge of His Future was unique in the history of the world, or have we before us an "unparalleled phenomenon" of literary composition, which could scatter these predictions with such marvellous skill over the pages of an historical narrative, and maintain their hidden harmony and congruity even to the end?

## CHAPTER VI.

### *THE LAST JOURNEY. THE ANOINTING BY MARY.*

Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν· καὶ τί θέλω εἰ ἤδη ἀνήφθη;  
βάπτισμα δὲ ἔχω βαπτισθῆναι· καὶ πῶς συνέχομαι ἕως οὗ τοῦ τελεσθῆ;  
S. LUKE XII. 49, 50.

"Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιάσμου μου τηρήσῃ  
αὐτό.  
S. JOHN XII. 7.

FROM this visit to Jerusalem, fraught with so many remarkable incidents, we now pass on to the sojourn in Peræa, and the final journey towards Jerusalem, till the arrival at Bethany on the Friday evening preceding Holy Week.

PART II.  
Chap. VI.

(i) To the sojourn in Peræa belongs the incident which first claims our attention.

The Lord had on one occasion been enforcing in a striking manner the duty of vigilance and fidelity on the part of His disciples, and in enforcing it He dwells on the impending conflict between them and an opposing world, which

PART II.  
Chap. VI.

would be waged within the bosom of every nation, and under every roof<sup>1</sup>.

*I came*, He began, *to send fire upon the earth*, not the all-quickenings fire of the Spirit, with which, as His Forerunner had declared, He was to baptise unto a new life, but the Fire of controversy and of spiritual conflict<sup>2</sup>.

Then, instead of the idea thus traced being developed at length, we notice that the style of the words which follow is strangely broken<sup>3</sup>.

*What would I*, He continues, *what would I choose for Myself? would that it were already kindled*<sup>4</sup>!

*But*—and then there is a pause—a moment's thought.

The consciousness of something in the future exerts over the Speaker a mysterious influence. He seems to be aware that He must come into deep waters, that the floods of many sorrows must pass over Him.

<sup>1</sup> Luke xii. 49—53.

<sup>2</sup> See Stier's "*Words of the Lord Jesus*," iv. p. 32.

<sup>3</sup> See Godet's *S. Luke*, II. 112.

<sup>4</sup> Τι θέλω εἰ ἤδη ἀνήφθῃ; Luke xii. 49. The note of interrogation might be put after the τι θέλω, and then the translation would run as in the text, or after the ἀνήφθῃ, and then it would mean, "How I would that it had been already kindled!" "Quid volo nisi ut accendatur." Vulg. "Quid volo? Præsens volo pro vellem, convenit rei valde optatæ et certe futuræ."—Bengel.

*But...I have a Baptism to be baptised with, and how am I straitened till it be accomplished<sup>1</sup>!*

PART II.  
Chap. VI.

*How am I straitened!* The word used is a very expressive one. It describes the sensations of one who is hemmed in on all sides.

It is applied to the crowd thronging and pressing the Redeemer on His way to the house of Jairus<sup>2</sup>; to many in Syria being seized and possessed by diseases and torments<sup>3</sup>; to the mother-in-law of Simon Peter afflicted with a great fever<sup>4</sup>; to the Roman armies investing Jerusalem<sup>5</sup>; to the apprehension of the Saviour in the Garden of Gethsemane<sup>6</sup>.

It is applied in the Acts to the close, intense devotion of St Paul to the preaching of the Word at Corinth<sup>7</sup>, and in the Epistle to the Philippians to the emotions of the same Apostle hemmed in on all sides, pressed hard by the alternative of breaking up his earthly camp and being with Christ, or continuing his work, which was more necessary for the sake of his Philippian converts<sup>8</sup>.

And now the same word which St Paul employed to give expression to the tumult of his feelings is used by his Lord. "How I am hemmed

<sup>1</sup> Καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ; Luke xii. 49.

<sup>2</sup> Luke viii. 45.

<sup>3</sup> Matt. iv. 24.

<sup>4</sup> Luke iv. 38.

<sup>5</sup> Luke xix. 43.

<sup>6</sup> Luke xxii. 63,

<sup>7</sup> Acts xviii. 5.

<sup>8</sup> Phil. i. 23.

PART II. in on all sides," He seems to say, "till My baptism  
Chap. VI. be accomplished!"

The expression is the first of a series of soliloquies and self-revelations unique in their originality and their truthfulness. The Divine Speaker permits us to draw near, and take note of what weighed upon His human Spirit. It was the pain, the constraint of expectation<sup>1</sup>.

In His perfect humanity He felt harassed and oppressed as other sufferers have been by the thought of what lay before Him.

He knows that He has a Baptism of suffering<sup>2</sup> to be baptised with, that the Son of Man must be "lifted up," that the Good Shepherd must "give His life for the sheep."

Still, He is Perfect Man, "of a reasonable soul and human flesh subsisting," and He has a deep longing for the beginning of the conflict, He is in haste to enter into His suffering, and to emerge from His Baptismal bath of agony.

As we listen to His words, we feel we are standing on "Holy ground," we discern the first

<sup>1</sup> "Without doubt there is here a *συνοχή καρδίας* not less than in John xii. 27 and 2 Cor. ii. 4, and whoever finds in this Human reluctance of our Lord in His sufferings any cause of offence places himself in a Docetic position." Lange *in loc.*

<sup>2</sup> "Baptizari proprie est aquis submergi pro pati et mori; et baptismus pro afflictione, pro passione, pro morte ponitur." Maldonatus *in loc.*



revelation of His genuinely human reluctance<sup>1</sup> to enter upon the approaching conflict, while He discloses for a moment the emotion of His perfectly Human soul in view of what awaited Him.

Does this read like a fictitious narrative?

Would any human writer anxious only to glorify his hero have introduced this touch at once so human and Divine? We know what the early Apocryphal gospels could effect. We have only to read these dry products of superstition to see what they could produce, and they present us with nothing parallel to the tender humanity of this natural shrinking from predestined suffering.

(ii) The next incident belongs to the same region.

His indefatigable enemies the Pharisees penetrated His seclusion, and represented that Herod Antipas, within whose dominions He now was, sought opportunity to kill Him<sup>2</sup>.

That ruler was doubtless anxious to remove from his dominions One whose fame caused him so much perplexity, and the Pharisees were no less anxious to drive Him from a region where

<sup>1</sup> The first trace of the "*Passio inchoata*" which preceded the "*Passio extrema*."

<sup>2</sup> Luke xiii. 31. For a similar plot and intrigue to terrify a prophet of the Old Covenant see Amos vii. 10—17; Isai. xxx. 10, 11.

PART II.  
Chap. VI.

He was comparatively safe, and to get Him into the power of the Sadducean hierarchy<sup>1</sup>.

But Jesus saw through their cunning and hypocrisy. *Go*, He replied, *and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected*<sup>2</sup>. Till the appointed Hour shall come, He is conscious that He is under an inviolable protection, that a definite time is fixed within which He is to accomplish His great work, and that then He must proceed towards Jerusalem, not because Herod chases Him away, but because He must follow a higher decree.

"There is for Me," He seems to say, "a pre-determined time, during which I shall labour unhindered. No malice nor intrigues of My enemies shall prevail to abridge that time. Instead of fleeing, as you suggest, I shall leisurely accomplish My work this day and tomorrow; and then, when the third day comes, *I shall be perfected*, I shall finish My course: the things concerning me will have an end; which however shall be no abrupt nor premature one, cutting off My life in the midst of My days, with My work unfinished, in an obscure corner of a remote province; but a death which shall be the

<sup>1</sup> See Lange's *Life of Christ*, III. p. 374.

<sup>2</sup> Luke xiii. 31—33, see the Revised Version.

solemn and fit conclusion of My life, the completion and consummation<sup>1</sup> of all which I came into the world to accomplish. My danger is not in Galilee, nor yet from Herod. I shall not perish here, but in Jerusalem, your seat, your headquarters, where you reign supreme. When the day of My death, or of My consummation arrives, you, and not Herod, will be the authors of the murderous deed<sup>2</sup>."

The scene with which these words are not connected is not painted on the air.

It is set in a framework of definite locality and definite circumstances. The tetrarch already staggering under the guilt of the murder of the Baptist; the Pharisees, who on a former occasion leagued themselves with the Herodians; all are true to themselves.

The answer of the Saviour to His pretended friends reveals that undisturbed clearness of vision, that steady courage, that perfect consciousness to what end His earthly course will come, where that end awaits Him, and by whom it will be brought about, which we have already noticed.

There is a perfect harmony and congruity

<sup>1</sup> *Et tertia die consummor, quasi dicat quamvis tertia die moriturus sim, tamen interim nemo me impedire poterit, quominus hoc intermedio tempore miracula faciam.*" Maldonatus.

<sup>2</sup> Luke xiv. 33; Trench's *Studies in the Gospels*, p. 243.

PART II.  
Chap. VI.

which no art could have fabricated between His declaration at Jerusalem, *No one taketh My life away from Me, but I lay it down of Myself*<sup>1</sup>, and the calm Divine resignation which breathes through His words now in His place of retirement beyond the Jordan.

He is always conscious Himself of His awful end, but He never antedates its advent by a single hour.

(iii) And now the last journey towards Jerusalem is begun.

At this juncture, according to the graphic narrative of S. Mark<sup>2</sup>, like a leader who would hearten His soldiers by choosing the place of danger for Himself<sup>3</sup>, their Master advanced along the road in front of His disciples, who followed Him awed and amazed at His dauntless bearing.

Never did He seem to have attained a more solemn and prophetic elevation of soul. Conscious of all that awaited Him, He goes forth, and then ensues a striking scene.

At a certain point on the road He severs the

<sup>1</sup> The touching address to Jerusalem at this juncture is in marvellous harmony with all that had gone before. Luke xii. 34, 35.

<sup>2</sup> Mark x. 32. The picture preserved by S. Mark is in complete accordance with Luke ix. 51 and the saying of S. Thomas, John xi. 18. See Godet, ii. p. 212.

<sup>3</sup> Trench's *Studies*, p. 216.

Twelve from the rest of the pilgrim company. He takes them apart<sup>1</sup> from the circle of the others in order that He may better prepare them for the solemn announcement He is to make.

PART II.  
Chap. VI.

And what was this? The third and most explicit revelation of His approaching Passion.

*Behold, He said, we go up to Jerusalem, and all the things which are written by the Prophets shall be accomplished to the Son of Man, and then He went on to unfold what He had twice intimated before.*

But with a striking difference.

Whereas the Apostles might have supposed that if their Master was to be put to death it would be by the Jewish authorities, He now tells them that *He shall be delivered up to the Gentiles, that He shall be mocked, scourged, spitted on, and, then He reveals plainly the last, the greatest horror, that He shall die the death of the malefactor and the slave upon the Cross.*

This terrible instrument of Roman cruelty was involved in "the lifting-up" of which He had spoken darkly to Nicodemus, and in the "taking up the cross" of which He had already spoken as the duty of His true followers. But now all is made plain and definite, and the gradation in

<sup>1</sup> This taking the Twelve apart is noticed by all the Synoptists, Matt. xx. 17; Mark x. 32; Luke xviii. 31.

PART II.  
Chap. VI.

these intimations of the Passion is too clear to admit of any dispute.

Each has a peculiar feature of its own.

The first foretells to the Apostles the rejection of their Master by the Jews, and indicates His death in general terms<sup>1</sup>:

The second describes His betrayal into the hands of men, at whose hands He should suffer<sup>2</sup>:

The third foreshadows His delivery into the power of the Sanhedrin, who would condemn Him, and then hand Him over to the heathen authorities, by whom He would be mocked, spitted on, scourged, and crucified:

Common to all three is His prediction of His Resurrection on the third day.

What weaver of a mythical narrative would ever have thought of introducing this gradation, or if He had thought of introducing it, would have been able to have preserved it with such artlessness and simplicity? We have only to estimate the overwhelming difficulties attending any attempt to give a consistent and harmonious account of so unparalleled a fact as the prediction by any one *of his own death* to perceive how utterly impossible it is that such a narrative could have been the result of design or imagination. But the difficulties are immeasurably in-

<sup>1</sup> See above, p. 138.

<sup>2</sup> See above, p. 154.

creased when we find the prediction repeated, and each time under different circumstances and amidst varying details. To be able to represent the Utterer of such unique predictions on each occasion consistent with Himself, maintaining the same calmness, balance, and absence of all excitement, or exaggeration, heightening the picture each time with the addition of some minute feature, always in strict harmony with what had gone before, this is to produce a literary miracle to which nothing similar can be quoted in any age.

But this is what is here presented to us without any strain, or effort, or note of wonder.

(iv) Did the Apostles profit by the intimation now reiterated with such solemnity and with such careful detail?

On the contrary, so far were they from entering into the Speaker's awful secret<sup>1</sup>, that it was now that two of their number, James and John, approached with their mother Salome and requested that in the kingdom they still persisted in believing their Master was about to set up, they might "sit the one on His right hand, and the other on His left."

<sup>1</sup> Cf. Luke xviii. 34. "Towards everything," says Riggensbach, "which is contrary to natural desire there is produced in the heart a blindness which nothing but a miracle may heal." Godet, II. 212.

PART II.  
Chap. VI.

Though the ambitious request must have grated sadly on His own deepest thoughts, the Master, without betraying any irritation in His reply, asked, "*Are ye able to drink the cup which I drink? or to be baptised with the baptism that I am baptised with*<sup>1</sup>."

In the question as preserved by S. Mark we notice the recurrence of a key-word peculiar to His own anticipation of His awful Future. When He spoke before<sup>2</sup> of a "baptism of suffering," a "baptism of blood," the expression fell from His lips quite incidentally as indicating an internal, mysterious soul-conflict. We never hear of it again till now.

But on this occasion His thoughts fall without strain into their former groove.

The key-word, which He has used before, again recurs, and the Apostles are told in accents of gentle rebuke that they should indeed drink of their Master's cup, and be baptized with His Baptism, but to sit on His right hand, and on His left, was not a privilege to be lavishly bestowed with the caprice of an oriental despot, but was reserved for those for whom it had been prepared by His Father.

Would not this gentle expostulation suffice? On the contrary, the keenest indignation was

<sup>1</sup> Mark x. 38.

<sup>2</sup> See above, p. 172.



roused amongst the rest of the Apostles as though the Master had conceded to the favoured two the promise of some mysterious dignity. He therefore once more calls them to Him, and having contrasted the over-bearing tyranny of Eastern princes with the true nature of His own kingdom He declared that amongst His disciples, he was really first who was least of all, even as *the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many*<sup>1</sup>.

*A ransom for many.*

The Greek word<sup>2</sup>, thus rendered, only occurs here throughout the New Testament. It denotes the ransom or price paid for the redemption of a captive from slavery, and with it the Speaker draws aside for a moment the veil which hid the deepest purport of the Passion.

He permits us to see that He is conscious not only of the fact, but also of its inner purpose, and He sheds a ray of light on the innermost meaning of His approaching sufferings.

They had their mysterious "why" and "wherefore," and He knew what they were. He declares that the work of salvation is also a work of redemption. It can only be accomplished by the

<sup>1</sup> Matt. xx. 29; Mark x. 45.

<sup>2</sup> Λύτρον. S. Paul reproduces this word of His Master with a slight variation in 1 Tim. ii. 6, ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

PART II. payment of a price, and that price His own life.  
 Chap. VI. "Seldom, perhaps," it has been said, "has a truth of such profound import been spoken so incidentally, without preface or explanation."

(v) With this final proof of the inability even of the crown and flower of the Apostolic Body to understand or sympathise with what lay before Him, the Redeemer continued His way amidst the rapidly increasing crowd of pilgrims towards Jerusalem, and approaching Jericho healed Bartimæus and his companion as they sat by the wayside begging<sup>1</sup>; accepted in the city itself the hospitality of the chief of the tax-gatherers, Zacchæus<sup>2</sup>; corrected in the solemn parable of the Pounds the idea that the kingdom of Heaven was about immediately to appear<sup>3</sup>; and at length, six days before the Passover<sup>4</sup>, on what would be, according to our reckoning, the Friday evening, reached the safe seclusion of the mountain hamlet of Bethany.

The next day was the Sabbath, the last Sabbath He was to pass on earth before that which He spent in Joseph's sepulchre.

During the evening, in grateful recognition of

<sup>1</sup> Matt. xx. 29—34; Mark x. 46—52; Luke xviii. 35—43.

<sup>2</sup> Luke xix. 1—10.

<sup>3</sup> Matt. xxv. 14—30; Luke xix. 11—28.

<sup>4</sup> John xii. 1.

the miracle wrought on Lazarus, the people of the village<sup>1</sup> made Him a feast at the house of one Simon, whom He had probably healed of leprosy, and who was on intimate terms with the family of Bethany.

Amongst them Martha found her soul's delight in ministering to the Lord<sup>2</sup>, while Lazarus reclined with the rest of the guests a monument of His victorious power.

While the feast proceeded, as if conscious by a divine intuition of its full significance, Mary<sup>3</sup> approached with an alabaster cruse in her hand, containing a pound of genuine spikenard, of great value. Instead of letting the precious unguent flow drop by drop through the opening, she broke the narrow neck of the cruse and allowed a portion to fall on the head of her Benefactor. Then she knelt down and anointed His feet also<sup>4</sup>, and wiped

<sup>1</sup> "Bethanienses." Bengel. "The mention of Lazarus as one of those present hardly falls in with the idea that he and his sisters were the hosts." Westcott on John xii. 2.

<sup>2</sup> "In honorem ejus." Bengel. Martha fulfils her characteristic part, and S. John's description of her supplies an undesigned coincidence with the narrative of S. Luke.

<sup>3</sup> S. John (xii. 3) is alone in identifying the unnamed *γύνη* of the Synoptists with Mary the sister of Lazarus. He is also alone in calling attention to the amount of the unguent *λίτρον*, a pound of twelve ounces.

<sup>4</sup> The two Synoptists record only the usual anointing of the head (Matt. xxvi. 7; Mark xiv. 3). S. John records the less usual act, the anointing of the feet, and specially deserving of

PART II. them with the hairs of her head, sparing nothing  
Chap. VI. in her desire to do royal honour to her Lord.

But though her act of dutiful affection filled the whole house with the fragrant odour<sup>1</sup>, it did not win the approval of those who sat at the table. Judas Iscariot<sup>2</sup> inquired why a cruse of so precious an unguent, which might have been sold for more than three hundred denarii and given to the poor, should be devoted to such useless extravagance. Nay, others of the Apostles sympathised with his views, and one after another<sup>3</sup> bitterly reproached her.

He, however, for whom she thus manifested her affectionate adoration, suffered scarcely a moment to elapse before He signified His opinion of what she had done. "*The poor,*" He remarked, "*ye have always with you, and whensoever ye will ye can do them good; but Me ye have not always*."<sup>4</sup>

attention is the repetition of πόδας, as also is the order of the words, ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ, John xii. 3.

<sup>1</sup> This detail peculiar to S. John, is one of those minute points which belong only to a personal impression at the time. "The keen sense of the fragrance belongs to experience, and not to imagination." Westcott.

<sup>2</sup> On this definite mention of Judas by S. John, an extremely natural touch, if we suppose the Evangelist and Judas to have been Apostles together, see Sanday, pp. 192, 193.

<sup>3</sup> Notice the imperfect, ἦσαν ἀγανακτοῦντες...καὶ ἐνεβριμούντο αὐτῇ, Mark xiv. 4, 5.

<sup>4</sup> Matt. xxvi. 11; Mark xiv. 7.

Had He said no more, His words would have remained conspicuous for ever for their unearthly calm in view of the awful future He had so often predicted.

But He went on.

He claimed for what Mary had done a special significance. No one grudges the gifts of affection at the grave, and such gifts she had bestowed. "*She hath come beforehand,*" He declared, "*to anoint my Body to the burying*<sup>1</sup>."

To the burying!

The words must have fallen with a strange sound on the ears of the Apostles and the other guests at that village feast. They were expecting, in spite of all their Master had said, crowns and glory and the establishment of a kingdom.

But He knew what the perfume of the spikenard meant. Mary may have lately used a like costly unguent in preparing the body of her brother for the tomb. And now for Him, too, a tomb is ready, and by way of preparing for it, she, He declared, had wrought a noble and a beautiful work.

But the thought does not touch His courage,

<sup>1</sup> The substantive *ἐνταφιασμός*, Lat. *pollinctura*, occurs nowhere else in the N. T. except in Mark xiv. 8, and John xii. 7. The verb *ἐνταφιάσαι* occurs in the parallel account in Matt. xxvi. 12, and in John xix. 40 of our Lord's own burial, *καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν*.

PART II.  
Chap. VI.

or His confidence in the Future, or His inexpressible calm. He foresees His own consignment to the tomb, but He looks beyond to the Hour of Victory. He passes on Mary's act of reverent affection and heroic faith a higher commendation than on any other act recorded in the New Testament.

He declares that *wherever the Gospel shall be preached in the whole world, it shall be spoken of for a memorial of her*<sup>1</sup>.

And His words have come to pass!

The composure with which the Synoptists represent Him affirming it to be impossible that He could perish save at Jerusalem, the sublime calm with which He speaks to the "sons of thunder" respecting "the Cup that He shall drink of," and the "Baptism that He shall be baptised" with, find their counterpart in His behaviour on this memorable evening.

Who can do justice to the majesty of this inexpressible self-control? What writer could ever have imagined its details?

<sup>1</sup> *Els μνημόσυνον αὐτῆς*, Mark xiv. 9. This word only occurs in N. T. here and the parallel Matt. xxvi. 13, and in Acts x. 4, where the angel says to Cornelius, *αἱ προσευχαὶ σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐμπροσθεν τοῦ Θεοῦ*. In the LXX. the word is used to describe the *minchah*, a flour offering which was burnt upon the altar: *ἐπιθήσει ὁ ἱερεὺς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήριον*. Lev. ii. 2.

“Heroes,” it has been said, “that die, and bear themselves nobly in the terrible hour of their conflict, are commonly caught without much warning, and are fortified by the tremendous excitement of the hour; Christ was facing death for three whole years, and waiting for His time to come; yet He is never weakened by the end He knew to be approaching. The great causes of heroes are commonly under the eye and are more or less computable in their time. But Christ undertakes a Cause and a Kingdom that comprehend the World, and require a run of time outreaching all definite computation, and yet He does not show half the misgivings of the great heroes of the world, who expect their triumph, and perhaps their meed of fame, within a few short years.<sup>1</sup>”

PART II.  
Chap. VI.

Is this Human or Divine ?

<sup>1</sup> Bushnell's *Vicarious Sacrifice*, pp. 169, 170.

## CHAPTER VII.

### *THE INSTITUTION OF THE HOLY EUCCHARIST.*

Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; πᾶτερ, σῶσόν με  
ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.  
πᾶτερ, δόξασόν σου τὸ ὄνομα.

S. JOHN xii. 27, 28.

PART II.  
Chap. VII.

**T**HE day which succeeded the feast in the house of Simon was marked by the triumphal entry into Jerusalem; an event which, whether we consider the preparations preceding it, or the calm majesty of the Redeemer, or the entire absence of even the faintest appeal to the passions and prejudices of the multitude, transcends the subtlest combination of human thought and the utmost powers of invention.

(i) The incident which now claims our attention occurred apparently on the Tuesday of the Holy Week. On this day, pre-eminently "the day of questions," after the Lord had replied to the entangling interrogations of the Pharisees



and the Herodians, of the Sadducees and the Lawyer<sup>1</sup>, He advanced towards the Court of the Women and watched those that cast their gifts into the Treasury<sup>2</sup>. While thus engaged two of His Apostles, Andrew and Philip, suddenly appeared with what they deemed a strange announcement.

Amongst the thousands who had come up to the Feast were certain Greeks<sup>3</sup>, proselytes of the Gate. In common with multitudes of other strangers, they had heard of the far-famed Teacher of Nazareth, and they wished with their own eyes to see Him. Shrinking, however, from approaching Him directly, they had applied, possibly in consequence of his Greek name, to the Apostle Philip, and he seemingly perplexed had consulted his brother Apostle Andrew, and the two together came and told their Lord<sup>4</sup>.

No sooner, however, did He hear of the request, and perhaps discern these inquirers, than a remarkable scene ensued. A few months before

<sup>1</sup> Matt. xxii. 15—40; Mark xii. 13—34; Luke xx. 20—40.

<sup>2</sup> Mark xii. 41—44; Luke xxi. 1—4.

<sup>3</sup> Ἕλληνες, not Ἑλληνισταί, John xii. 20.

<sup>4</sup> "If the circumstance had not been originally historical it would doubtless have been more enlarged upon. Appropriate speeches would have been put into the mouths of these proselytes, and they would have received a more directly appropriate reply." Sanday's *Fourth Gospel*, p. 197.

PART II.  
Chap. VII.

in the same Temple courts He had declared that He had "other sheep," not of the Jewish fold<sup>1</sup>. Now He recognises some of these scattered sheep, and regards the advent of these Greeks as an incident of marked significance<sup>2</sup>. Wise men from the East had come to His Cradle. These strangers from the West had come to His Cross.

Instead, therefore, of saying, "Yea, let them come," as though absorbed in the reflections which their request called forth, He exclaims in a transport of holy rapture, which gradually shades off almost into soliloquy:—*The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it bringeth forth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be. If any man serve Me, him will the Father honour*<sup>3</sup>.

But no sooner has He spoken of the seed-corn cast into the ground and dying, than there comes across Him the thought of all that He must Him-

<sup>1</sup> John x. 16. See above p. 165.

<sup>2</sup> "Præludium regni Dei a Judæis ad gentes transituri." Bengel.

<sup>3</sup> John xii. 23—26.

self undergo<sup>1</sup>, and there falls upon Him the shadow of the Hour so often spoken of, and now so close at hand. *Now is My soul troubled<sup>2</sup>*, He exclaims; *and what shall I say<sup>3</sup>? Father, save Me from this hour. But for this cause came I unto this hour<sup>4</sup>. Father, glorify Thy Name.*

These words of infinite resignation were not to pass unheeded. They called forth the last of the three Heavenly Voices which during His life on earth attested the superhuman character of His Mission. The Voice which had been heard on the banks of Jordan in the presence of His forerunner, and on the Mount of Transfiguration by the three chosen Witnesses, is now heard coming from the cloudless April sky in the Courts of the Temple itself, and in the presence of the

<sup>1</sup> "Accessit hora terribilis, proponitur optio aut faciendæ iniquitatis, aut subeundæ passionis." S. Aug. *in loc.*

<sup>2</sup> Τεταράκται; *turbata est*, Vulg. The perfect, "has been and still is troubled," indicates the *condition* into which the Lord found Himself plunged.—Godet *in loc.* "The shock has come already, but the effects continue." Westcott.

<sup>3</sup> John xii. 27. Τί εἶπω; *What am I to say? what must I say?* This appears to be the best punctuation, and then follows a prayer, Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης, "save Me out of," *i.e.* "bring Me safe out of," rather than "save Me from (σῶσόν με ἀπό), keep Me altogether away from." Comp. vi. 13. The aorist shows that special present deliverance, rather than perpetual preservation, is prayed for.

<sup>4</sup> "Concurrebat horror mortis, atque ardor obedientiæ." Bengel.

PART II.  
Chap. VII.

firstfruits of the Gentile world<sup>1</sup>, saying, *I have both glorified it, and will glorify it again*<sup>2</sup>.

Recalling the comments on this mysterious utterance, which he himself doubtless heard<sup>3</sup>, the Evangelist tells us that some said that it had thundered, others thought that an angel had spoken to Him, for the utterance was articulate, though they could not catch the actual words. But the Redeemer set at rest their doubts. *This Voice*, said He, *hath not come for My sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Myself*<sup>4</sup>.

The multitude who stood round were at a loss how to reconcile His words with their preconceived notions of the Messiah. *We have heard out of the law*, said they, *that the Christ abideth for ever; and how sayest thou, The Son of Man*

<sup>1</sup> The congruity of the occasions when these voices were heard is well deserving of attention, and exceeds all invention by a writer of the second century.

<sup>2</sup> John xii. 28.

<sup>3</sup> On the comments so naively given, see Sanday, p. 197.

<sup>4</sup> John xii. 32. The emphatic position of ἐγὼ in opposition to ὁ ἄρχων τ. κ. τ. is noticeable, as also the use of ἐλκύσω and not συρῶ. The attraction is moral and not irresistible. *Omnia traham ad me ipsum*, Vulg. "Ut sit caput eorum, et illi membra ejus," S. Aug. *ad loc.*

*must be lifted up? Who is this Son of Man<sup>1</sup>?* They asked, but they receive no answer. For the true answer they were as yet unprepared, and so no answer was given. The great sequel, on which the eye of the Speaker was fixed, would bring its own solution. With deep solemnity He simply confirms His former assurance that He Himself would soon go away. *Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not; and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light<sup>2</sup>.*

PART II.  
Chap. VII.

Who can read this incident in S. John's narrative without being struck by its intensely graphic features and its inimitable originality? It has been compared to one of those deep fissures in the crust of the earth's surface which enables us to fathom the depths below<sup>3</sup>. The Speaker suffers us to look down into the inmost centre of His Being. In the courts of the Temple, in the presence of many witnesses, after a moment of ecstatic rapture in prospect of coming triumph, suddenly there is a pause, and we have an indication of a mysterious disquietude and perturbation of soul. He, so calm and self-controlled, gives

<sup>1</sup> John xii. 34.

<sup>2</sup> John xii. 35, 36.

<sup>3</sup> Godet *in loc.*

PART II.  
Chap. VII.

utterance to the petition, *Save Me from this hour*, and testifies to the unshared conflict through which He was passing; and then, as if a cloud had rolled away, He exclaims in infinite resignation, *But for this cause came I unto this hour. Father, glorify Thy Name.*

Why should the Evangelist have introduced this episode if it did not occur? What was to be gained by its introduction? But regarding it as an incident historically true, can we fail to notice its subtle harmony with the scene already described by S. Luke? Do we not remember those striking words uttered with equal suddenness and abruptness, *I came to cast fire on the earth, and what will I, if it is already kindled? But I have a baptism to be baptised with, and how am I straitened until it be accomplished*<sup>1</sup>! Do we not perceive how now, as then, two opposites press hard upon the Speaker, the agitation of His human Soul, and His loving submission to His Father's will? Who could have invented a scene like this, and in the process of invention have preserved this internal harmony with a very different incident occurring under very different circumstances? Is it possible to believe that the imagination of loving disciples brooding long and affectionately over the past, could have elaborated

<sup>1</sup> Luke xii. 49, 50. See above, p. 173.

these undesigned coincidences in a matter so full of mystery as the revelation of internal conflict, in prospect of foreseen suffering?

But there is something more difficult of production even than undesigned coincidence. There is gradation. The same note of anticipated suffering is struck, but it is struck with a deeper tone.

In S. Luke's narrative we trace a shrinking from something in the future, a consciousness of a keen trial to be undergone, a sense of being hemmed in, straitened, till a baptism of suffering has been passed through.

But the trial is plainly still distant.

In S. John's narrative it is conceived as nearer, as "at the door," and in keeping with this, the agitation of the Redeemer's human soul is far more profound. It is troubled to its lowest depths. It gives utterance to a cry<sup>1</sup>, and, though that cry is instantly hushed in utmost submission, yet it is uttered and it is real. The voices that shouted "Hosanna" two days before will be shouting "Crucify Him" very soon. Is it marvellous that the soul-conflict should increase in intensity? Is it surprising that the shadows should deepen the lower the

<sup>1</sup> "It was the cry of nature, if Jesus had suffered nature to speak." Godet, *in loc.*

PART II.  
Chap. VII.

path descends into the dark valley<sup>1</sup>? But where is the writer of the second century that could have conceived this delicate gradation in the consciousness of coming suffering at once so natural and so true? What writer could have preserved in the narration the key-words, *I, if I be lifted up*, and connected them, first, with a simple fact of the future, then with a revelation of the Speaker's real character, and then with an all-attractive drawing of human hearts towards Himself. What literature can shew anything in the remotest degree similar?

But the day on which this memorable incident took place verged towards its close. With the clear prevision that He was about to be "lifted up" upon His cross, and calm in the certainty that if lifted up He would draw all men unto Him, He prepared to leave the Temple which He was never to enter again.

What need is there to dwell on the succeeding details, which must be familiar to most of us? What need to speak of the prediction of the destruction

<sup>1</sup> Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην, John xii. 27. "Veni in hanc horam, ut venirem in hanc horam, eamque exantlarem," Bengel. "It is because (διὰ) of this death which I am to undergo (τοῦτο), that I have held on to this hour. What He had done and borne with a view to the Cross would not suffer Him to relax at the moment when the hour of this terrible punishment was at length about to strike." Godet.



of Jerusalem, which He uttered on the Mount of Olives, seated amidst His Apostles over against the Holy City? What need to tell how He unfolded the scroll of the Future, and with the same unspeakable calm which characterized all His words, described Himself as the Judge of every human being, and pictured out all the nations gathered before His bar? Why dwell on the four moral key-notes of His discourses on the last things, "*Beware, Watch, Endure, Pray*," or the deep seclusion in which Wednesday in Holy Week was spent?

(ii) Let us pass on to the Thursday of that same solemn Week.

Hitherto a complete silence has been maintained in all the Gospel narratives respecting any actual celebration of the Paschal Feast by the Saviour Himself. At the first Passover we are indeed told that He went up to Jerusalem, and we may infer that He conformed in all things to Jewish usages, but we have no description of any actual celebration of the Passover. When the season of the Feast came round a second time we know He was absent at Capernaum. But on the present occasion we cannot fail to notice the minute care with which He Himself makes provision for its observance. Not only does He remind the Apostles of the approach of

PART II.  
Chap. VII.

the Festival, and connect with it the Hour so often declared to be at hand, but He sends two<sup>1</sup> of their number to make ready; He describes the guide who would direct them<sup>2</sup>, and what he would be doing, and the words they were to address to the owner of the house<sup>3</sup> whither he would lead them; nay He even particularizes the size and aspect<sup>4</sup> of the room, which he would shew them.

Details so precise, touches so minute, which it is utterly impossible that affection, however imaginative, could have read into the narrative, must have made a deep impression upon the Apostles, and have convinced them that to this Feast their Master looked forward with profound and mysterious interest. Later in the day, when their errand was completed, He Himself leaves the hamlet of Bethany, and repairs to the place with the Twelve. As they recline He takes the place of "Celebrant or Proclaimer of the Feast," and after reiterating the intense desire He had felt to eat this Passover with them before He suffered, He takes a cup, the first cup we may believe usually devoted "to the announcement of the

<sup>1</sup> Mark xiv. 13.

<sup>2</sup> ἄνθρωπος κεράμιον ὕδατος βαστάζων, Mark xiv. 13; Luke xxii. 10.

<sup>3</sup> Matt. xxvi. 18; Mark xiv. 14; Luke xxii. 11. "Discipulus, sed non ex duodecim." Bengel.

<sup>4</sup> Ἀνώγειν μέγα ἐστρωμένον; Mark xiv. 15; Luke xxii. 12.

Feast," and gives thanks, and bids them divide it among themselves<sup>1</sup>. PART II.  
Chap. VII.

But even now, even in this solemn hour, the old contention touching priority again breaks out among the Apostles.

Thereupon ensues the graphic scene of the Master washing the Disciples' feet, related by the fourth Evangelist with a peculiar carefulness which proclaims the eyewitness<sup>2</sup>. After this follows the first intimation given that evening of the treachery lurking in the midst<sup>3</sup> even of the chosen Twelve.

Hitherto, since the allusion made in the synagogue at Capernaum<sup>4</sup>, there has been a strict reserve maintained respecting the designs of Judas. Now the Saviour distinctly foretells his

<sup>1</sup> Luke xxii. 15—18.

<sup>2</sup> John xiii. 1—11. Prof. Sanday well brings out the details of the feet-washing as "the realism of history indeed." "The very mode of using the towel," he remarks, "is especially described. The words addressed to Peter, *What I do thou knowest not now, but thou shalt know hereafter*, do not read as if they belonged to an ideal scene. If it is, the illusion is wonderfully kept up. What interest would the readers of the Gospel have in the mental development of a single Apostle? To suppose that it was intended as a type of their own would make it an incredible subtilty. Peter's remonstrance, and then the impetuosity with which he rushes into the opposite extreme, are very true to his character as delineated elsewhere." *Fourth Gospel*, p. 216.

<sup>3</sup> John xiii. 18.

<sup>4</sup> See above, p. 128.

PART II.  
Chap. VII.

treachery, lest its success should shake the faith of the Apostles if it took them unawares<sup>1</sup>.

Then the Feast is resumed, but very soon the consciousness of the traitor's presence so works upon the Redeemer, that His inmost soul<sup>2</sup> is deeply moved and troubled, and He openly testifies and says, using His own expressive formula, *Verily, verily, I say unto you that one of you shall betray Me*<sup>3</sup>. Thereupon ensues a scene described by S. John with a wealth of detail exceeding all art or imagination, enabling us to realise the bewildered look of the Apostles as they gaze one

<sup>1</sup> John xiii. 19. Notice the expression ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε. For ἀπ' ἄρτι, from henceforth, comp. John xiv. 7; Rev. xiv. 13. It has been well asked, "Where was the imaginative temptation to the Church of embodying in its history our Lord's anticipation of the treachery of one of His own chosen Twelve, an anticipation which would seem to throw doubts on the wisdom of His own selection of the traitor? It is easy to say it is unhistorical. But how could it have been invented by a writer writing after the siege of Jerusalem? And why should a special prediction of it have been also invented, even if a false tradition had arisen as to the fact itself? The story reflected no obvious credit either on the Church itself or on the prescience of its Head, since it created the difficulty which has been so often suggested since, that Jesus should have chosen for an Apostle one whose treachery He foresaw." See the *Expositor*, June, 1881.

<sup>2</sup> "The emotion belongs to the highest region, τῷ πνεύματι, not τῇ ψυχῇ, as it is called out by the prospect of a spiritual catastrophe." Westcott, and Godet *in loc.*

<sup>3</sup> Matt. xxvi. 21; Mark xiv. 18; John xiii. 21.

on another<sup>1</sup>; the beckoning of Simon Peter to the beloved Disciple that he should ascertain who it was<sup>2</sup>; the leaning back of that Disciple on the breast of his Master to whisper the question<sup>3</sup>; the giving of the reply; the dipping and presentation of the "sop" to Judas<sup>4</sup>; the utterance of the solemn words, *That thou doest, do quickly*<sup>5</sup>; the instant departure of the traitor<sup>6</sup>; the tragic brevity of the final touch, *It was night*<sup>7</sup>.

But if this scene impresses us with a sense of its absolute truthfulness, what shall we say to the change which ensued on the departure of the traitor? The Redeemer is no more troubled in

<sup>1</sup> John xiii. 22; Matt. xxvi. 22.

<sup>2</sup> John xiii. 23, 24.

<sup>3</sup> John xiii. 25, ἀναπεσὼν ἐκείνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ: "He leaning back, as he was, on Jesus' breast saith unto Him, Lord, who is it?" Rev. Ver. "This is among the most striking of those vivid descriptive traits which distinguish the narrative of the Fourth Gospel generally, which are especially remarkable in these last scenes of Jesus' life, where the beloved Disciple was himself an eyewitness and an actor." Bp Lightfoot *On Revision*, p. 73.

<sup>4</sup> John xiii. 26.

<sup>5</sup> John xiii. 27. "Quid facis, fac citius: non quia tu potes, sed quia hoc vult Qui totum potest." S. Aug.

<sup>6</sup> John xiii. 30, λαβὼν οὖν τὸ ψῶμιον ἐκείνος ἐξῆλθεν εὐθὺς.

<sup>7</sup> Ἦν δὲ νύξ. "These words help to reproduce a perfect picture of the situation which was indelibly imprinted on the memory of S. John, whose narrative is everywhere interwoven with similar details, only to be explained by the vividness of personal reminiscence." Godet.

PART II.  
Chap. VII.

spirit. He breaks forth into the same triumphant language which we have already heard Him employing in the courts of the Temple in the presence of the inquiring Greeks<sup>1</sup>. The departure of Judas, charged by Him who was about to suffer to carry out his purpose, virtually sealed the supreme act of self-sacrifice, and when he left the room the Passion so long contemplated was in its essence accomplished<sup>2</sup>. Now, He exclaims, *is the Son of Man glorified, and God is glorified in Him*, and He proceeds to intimate to the Apostles that what He had already told the Jews would be found true by them also, *Ye shall seek Me, and whither I go, ye cannot come*<sup>3</sup>.

<sup>1</sup> See above, p. 192.

<sup>2</sup> "Nisi se traderet Christus, nemo traderet Christum. Tradidit Judas Christum, tradidit Christus Seipsum; ille agebat negotium suæ venditionis, Iste nostræ redemptionis." S. Aug.

<sup>3</sup> John xiii. 33. The words are introduced by an expression of tender affection (*τεκνία, filiioli*, Vulg.), nowhere else employed by Christ in the Gospels. It springs naturally from the thought of His orphaned disciples. S. John appears never to have forgotten it, and it occurs frequently in his first Epistle, ii. 1, 12, 28; iii. 7, 18; iv. 4; v. 21. It is important to notice that Christ does not add, as He did to the Jews, and "shall not find Me," nor "ye shall die in your sins." We discern at once the appropriateness of this omission when He is speaking to His Apostles. But if they had been prophecies inserted after the event, is it likely that any writer would have been able to preserve the strict balance requisite for adding or withholding such minute expressions as these, which carry with them their own authentication? The reflection how

Thus to the end He preserves the calmness of His Prescience of what awaited Him.

PART II.  
Chap. VII.

Again the Feast proceeds, and ere long taking one of the unleavened cakes, which had been placed before Him after the custom of the Feast, and giving thanks, probably in the usual words of the accepted formula, He brake it, and gave it to His Apostles, saying, *Take eat, This is My Body which is given for you; Do this in remembrance of Me*<sup>1</sup>. Afterwards He took a cup of wine, in all probability the third cup, and known as "the Cup of Blessing," and gave thanks, and distributed it to them, saying, *Drink ye all of this; for this cup is My Blood of the New Covenant, which is shed for you, for the remission of sins: this do, as oft as ye shall drink it, in remembrance of Me*<sup>2</sup>.

On the brevity and conciseness of the narrative so utterly unlike what we should have expected

little, less or more, would have marred the symmetry of these predictions goes far to confirm their evidential value.

<sup>1</sup> For the four accounts see Matt. xxvi. 26—29; Mark xiv. 22—25; Luke xxii. 19—20; 1 Cor. xi. 23—26. *Λάβετε, φάγετε* (Matt.); *τοῦτό ἐστι τὸ σῶμά μου* (Matt. Mark, Luke, 1 Cor. xi. 24); *τὸ ὑπὲρ ὑμῶν διδόμενον* (Luke); *τὸ ὑπὲρ ὑμῶν* (1 Cor. xi. 24); *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν* (1 Cor. xi. 24).

<sup>2</sup> *Πιετε ἐξ αὐτοῦ πάντες* (Matt.); *τοῦτο γάρ ἐστι τὸ αἷμά μου τῆς διαθήκης* (Matt. Mark); *ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου* (Luke; 1 Cor. xi. 24); *τὸ περὶ πολλῶν ἐκχυνόμενον* (Matt.); *τὰ ἐκχυνόμενον ὑπὲρ πολλῶν* (Mark); *τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον* (Luke); *εἰς ἄφεσιν ἁμαρτιῶν* (Matt.); *τοῦτο ποιεῖτε, ὡς ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν* (1 Cor. xi. 25).

PART II.  
Chap. VII.

some observations have already been made<sup>1</sup>. No less remarkable is the absence of all expressions of surprise on the part of the Apostles at the institution of so unique a rite. But more marvellous than all, except on the supposition that we are dealing with historical facts, is the unearthly composure of the Redeemer at its close.

Though conscious of all that awaited Him He never asks for a particle of sympathy. He never betrays even the most ordinary anxiety about Himself. He converses with the Eleven respecting their desertion of Him at the most critical moment, and their dispersion each unto his own<sup>2</sup>, nay, He affirms that that very night before the cock crew twice one of their number, and he the most trusted, should thrice deny that he ever knew Him<sup>3</sup>.

Then, whereas at the usual Paschal Feast it had been customary to continue long in religious conversation on the great events of the Exodus, and the national deliverance from Egyptian bond-

<sup>1</sup> See above p. 80.

<sup>2</sup> Matt. xxvi. 1—33; Mark xiv. 27—29.

<sup>3</sup> Matt. xxvi. 34, 35; Mark xiv. 30, 31; Luke xxii. 34; John xiii. 38. It has been well asked, "where was the temptation to the infant Church of reading back into its history the prediction of Peter's cowardice, a prediction which seemed to render that cowardice at once so much less likely, and so much less excusable?" See the *Expositor*, June, 1881.



age, so now with the same ineffable composure which we have seen Him maintaining in the conference with Nicodemus, and in the courts of the Temple, He elevates and transfigures past historical facts by referring them to Himself. He speaks of His own "exodus," His own departure to the Father<sup>1</sup>; He declares that in His Father's house are many mansions, and that He is but going to prepare a place for them<sup>2</sup>.

The Apostle Thomas, brave and honest but slow of faith and unapprehensive, asks in his own characteristic manner whither his Lord is going, and how he shall know the way<sup>3</sup>? He is told gently and calmly, and without any trace of faltering, that his Master is *the Way, and the Truth, and the Life*, that to know the Son is to know the Father<sup>4</sup>. The Apostle Philip, a Jew and inheriting all the traditions and ideas of a Jew, his thoughts full of the manifestations of God recorded in the Old Testament, saith "Lord, shew us the Father, and it sufficeth us," and is assured in reply, *He that hath seen Me, hath seen the Father*<sup>5</sup>. The Apostle Jude, supposing that any revelation must be a visible one, inquires why it should be made unto them, and not unto

<sup>1</sup> John xiv. 1—3.<sup>2</sup> John xiv. 2.<sup>3</sup> John xiv. 5.<sup>4</sup> John xiv. 5—7.<sup>5</sup> John xiv. 9—11.

PART II.  
Chap. VII.

the world, and is informed that it will be a spiritual revelation, that a certain spiritual fitness is needed for it, a fitness resting on love and obedience<sup>1</sup>.

The inquirers are no figures in a picture. They each maintain their own individuality. They are consistent with themselves, and speak as no power of invention could have attributed to them. He remains ever the same, calm, composed, consoling others, asking for no consolation for Himself. He is going from them but He will return. If they truly loved Him, His departure would be a cause of rejoicing, not of fear. A time will come when His words will prove themselves true, and He has spoken to them beforehand that when the time does come they might recall what He has said, and believe<sup>2</sup>. Much more He cannot speak with them. A critical moment is at hand. The *Prince of this world cometh, but he hath nothing in Him*<sup>3</sup>.

Then ensues a short break or pause. The little company rise as if to go, and as they rise He speaks of Himself as the True Vine, and His

<sup>1</sup> John xiv. 22—24. "Lord, what is come to pass (τὸ γέγονεν) that Thou wilt manifest Thyself unto us and not unto the world?" The ἐμφανίσω of verse 21 rouses him just as ἐωράκατε roused S. Philip. See Sanday's *Fourth Gospel*, p. 224, 225: Godet *in loc.*

<sup>2</sup> John xiv. 28—30.

<sup>3</sup> John xiv. 30.

disciples as the branches<sup>1</sup>; He warns them of the persecutions they are certain to encounter, and of the coming of a day when whosoever killeth them will think that he is doing God service<sup>2</sup>. He affirms that it is expedient for them that He should go away, for He is going in order to send the Paraclete, Who should *convict the world of sin, of righteousness, and of judgment*<sup>3</sup>. He declares that a little while and they shall not behold<sup>4</sup> Him, and again a little while and they shall see Him, and their hearts shall rejoice, and their joy no one will take from them. He reiterates for the last time what He has so often declared, that He is leaving the world and going to the Father, and when they, for the last time, protest their faith in Him and their belief that He came forth from God<sup>5</sup>, with touching emphasis He an-

<sup>1</sup> John xv. 1—10. The allegory may have been suggested by (i) a vine growing on the walls of the house and hanging over the window; or (ii) the golden vine on the gate of the Temple visible in the moonlight; or (iii) "the fruit of the vine" on the table (Matt. xxvi. 29). "Of these the last is far the most probable, as referring to the Eucharist just instituted as a special means of union with Him and with one another." Plummer, *in loc.*

<sup>2</sup> John xv. 18—27; xvi. 1—3.

<sup>3</sup> John xvi. 8.

<sup>4</sup> Observe the contrast between *θεωρεῖτε*, "behold," referring to the outward manifestation of the Lord, and the more general *ὁψεσθε*, when their vision shall be transfigured into "sight," *ὁψις*, and His glorified presence should shew His true nature.

<sup>5</sup> John xvi. 28—30.

PART II.  
Chap. VII.

nounces again their approaching desertion. The hour is close at hand when they shall leave Him utterly alone, and shall be scattered every man to his own, and yet He is not alone because the Father is with Him.

When did any in mortal form before utter language like this, language which even now seems to bring down Heaven to earth, and to raise earth to Heaven? But He goes a step even beyond this. Though conscious of the storm which would soon burst with all its force, wrapt in solemn devotion, He commits His Apostles to the guardian care of the Eternal Father, and in words more sublime and affecting than any others in the Book of Life dedicates to His Father His own completed work, which He calmly contemplates in its issues not only on those then present, but on all that should believe on His Name<sup>1</sup>.

Such was the institution of the Holy Eucharist, the uninterrupted celebration of which from the earliest times to the present day is an impregnable fact of History<sup>2</sup>. We have traced it

<sup>1</sup> John xvii. 1—26.

<sup>2</sup> “The random guesses that have been made to account for the omission of the institution of the Eucharist by S. John, are sufficient to refute the theories of which they form a part. The simple explanation is that the subject was too familiar to need repetition. We gather as well from the Acts as from 1 Cor. xi. that Eucharistic Feasts were common in all Christian

back to its source, to the only account of its origin which the Churches of Christendom have received, and besides which there is no vestige of any other.

In an upper room in the City of Jerusalem, on the occasion of one of the greatest historical Festivals, we are placed in the presence of One, Who is conscious that in a few short hours He will suffer the death of the malefactor and the slave. This consciousness has not dawned upon Him now for the first time. Unlike any other human being, of whom the world has heard, He claims to have possessed it from the first.

Moreover He has given expression to it in a variety of ways.

Sometimes He has spoken of it darkly and enigmatically, affirming now that "the Temple of His Body shall be destroyed," and on the third day "raised again"; now that as "Moses lifted up the Serpent in the wilderness, so must the Son of Man be lifted up"; now that He is "the Bread of life," and His Flesh "true meat," and His Blood "true drink."

Sometimes He has spoken of it openly, clearly, without the intervention of type, or figure, or dark

Churches. No doubt the history of the rite and the rite itself were both well known and understood." Sanday, p. 217.

PART II.  
Chap. VII.

saying. Calmly, deliberately, He has affirmed not that He *may*, not that He *will*, but that He *must* "go up to Jerusalem, and there be rejected by the rulers of His nation, and be condemned to die, and then be handed over to the Gentiles, and be mocked, and spitted on, and scourged, and crucified."

Sometimes He has drawn aside the veil, and we have been permitted to look into the depths of His soul, and to see it oppressed with the consciousness of His awful secret, longing that His baptism of suffering may be accomplished, and uttering a cry, *Father, save Me from this hour.*

Sometimes He has declared in the presence of multitudes in the courts of the Temple His coming departure from the world and His return to the Father; or has in more private intercourse with His Apostles warned them that one of their number will prove a traitor, that another will deny Him thrice, that all in His trial-hour will forsake Him and flee.

Now the supreme moment has come. But a few days back all Jerusalem was at His feet, and thousands welcomed Him with Hosannahs, and expected He would claim the sceptre and ascend the throne. That homage He accepted with the simple dignity of One, who felt it to be His due,

but never once did He allow Himself to be drawn away into any compliance with the popular expectation, or diverted from the thought of His End.

What is His demeanour now? Does the assurance of other hours forsake Him? Does hesitation or misgiving take the place of His former ineffable calmness and composure? At least does He not request of His followers that they will conceal the fact of the mournful End which He declares to be so close at hand? Does He beg of the little company, whose dispersion within a few short hours He has Himself predicted, that they will put from their thoughts and strive to forget the catastrophe which will crown His career with disappointment? Does He bid them try to bury in oblivion the credulity, which had led them to accept as their Saviour One, Who could not save Himself?

So far from this, His language was never so clear, so unhesitating, so exalted above all human perplexity. Calmly, deliberately, at one of the greatest historical festivals of the Jews, He enshrines in a unique and significant Rite the mysterious destruction of the temple of His Body, of which He had before darkly spoken, and not only recalls to the minds of His Apostles all that He had said respecting His Body as "true flesh,"

PART II.  
Chap. VII.

and His Blood as "true drink," but He actually supplies the mode of that mysterious eating and drinking, which He had before so marvellously demanded as essential to true life.

Nay more, under the very shadow of His Cross He declares that He is the Originator of a new Covenant between God and man. "*This Cup*," He says, "*is the New Covenant in My Blood*." The boldness of the claim passes all conception. It was far more than the simple claim to be a prophet or an inspired seer. They, in whose hearing He was speaking, knew and felt that the Jewish Covenant was the most solemn thing in the universe, and the most fundamental fact in the universe, expressing the relation between the natural and the supernatural. They could not fail to understand the words as implying that as under the Old Dispensation God had made Covenant with Israel with the blood of beasts<sup>1</sup>, so the new Feast instituted by Him, who was about to "give His life a ransom for many," was a feast upon a sacrifice ratifying a new and better Covenant between God and man.

Who before or since has ever dared to set such a value on his own life?

The Institutor of this Rite has touched the hour of uttermost human weakness, and yet He

<sup>1</sup> See Exod. xxxv. 8; Jer. xxxi. 31—34.



claims to establish a new relation between the natural and the supernatural, and He affirms that as the Founder of a new Creation, all the homage of the coming ages shall be concentrated on Himself!

Unparalleled as is this claim, it is but the culmination of all previous announcements, whether figurative or specific, of the mystery of the Passion. It is no afterthought of His disciples to smooth away the offence of His Cross by ascribing to His death some mysterious efficacy. *The Institutor Himself has taught them to look on His Blood as shed for them and for many for the remission of sins.* Herein He has always been consistent. He has never varied or hesitated respecting His future. When we realise Him as He appeared that eventful evening in that Upper Room not only are we confronted with a spectacle of faith unconquered and unconquerable amidst circumstances the most desperate that can be conceived, but we feel ourselves in the presence of One, Who is unlike any other that ever appeared upon this earth, and we already discern in Him an influence powerful enough to bring about one of the most remarkable religious revolutions the world has witnessed, and we can understand in part how it has come about that sacrificial terms have grouped themselves round His Person and His Work

PART II. as the realised satisfaction of their deepest mean-  
 Chap. VII. ing.

But only in part.

The Foreknowing Sufferer, whom the Holy Eucharist at every celebration reveals to us, distinctly contemplated the Church He claimed to have founded as surviving the shock of His death, and in all the intimations of His Passion spoke also as confidently of His Resurrection.

Did this take place?

The consideration of the answer to this question must now engage our attention. But we already see *that something must have occurred* to transfigure the shame of the Cross and to render possible the celebration of this Rite at all, unless we can believe that it has been celebrated for eighteen hundred years only to commemorate the most disastrous disappointment that the hopes of devoted disciples ever encountered.

PART III.

*THE RISEN SAVIOUR WHOM IT  
PROCLAIMS.*



## CHAPTER I.

### *THE AGONY IN GETHSEMANE.*

Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μέλνατε ὦδε καὶ  
γρηγορεῖτε μετ' ἐμοῦ. S. MATT. xxvi. 38.

THE triumphant elevation of the last High-  
priestly prayer has been often represented as  
inconsistent with the next scene which the Synop-  
tic Evangelists record<sup>1</sup>.

PART III.  
Chap. I.

But on closer examination we shall find that  
it possesses a very remarkable congruity with  
what has gone before, and an evidential value  
peculiarly its own.

After the solemn commendation of His Apo-  
stles to the Eternal Father, a hymn, probably the  
Hallel, was sung, and the Saviour with His Apo-  
stles went forth and crossing the Kidron proceeded  
towards a garden called Gethsemane, at the foot  
of the mount of Olives, a spot to which He often  
resorted with the Twelve<sup>2</sup>.

<sup>1</sup> See Steinmeyer's *History of the Passion*, p. 35.

<sup>2</sup> John xviii. 2.

PART III.  
Chap. I.

On reaching the place He left the greater number of His Apostles at the outskirts, while with three chosen witnesses, Peter and the two sons of Zebedee, He Himself advanced further into the shadow of the overhanging olives. The fact that He charged those<sup>1</sup>, who remained without, to watch while He should be engaged in prayer indicated the approach of a peculiar crisis in His life.

But it was indicated also by a very remarkable change in His demeanour.

On previous occasions, as when He stood at the grave of Lazarus, or when on the day of His triumphal entry He contemplated the doomed city of Jerusalem, the Apostles had seen Him deeply troubled, yea even to tears, but the emotion, which now overwhelmed Him, far surpassed anything they had ever witnessed before.

All the three Synoptic Evangelists appear to labour for expressions by which to describe the special features of His unexampled anguish and distress. Not only do they speak of Him as borne down with sorrow<sup>2</sup>, but as filled with an

<sup>1</sup> Matt. xxvi. 36.

<sup>2</sup> Ἡρξάτο λυπεῖσθαι, Matt. xxvi. 37. The three words expressive of our Lord's agitation are most fully explained by Pearson, *Creed*, p. 340, ed. 1864. Of λυπεῖσθαι he observes that "it is of a known and ordinary signification, but in this case it is to be raised to the highest degree of its possible sig-

extremity of "amazement<sup>1</sup>," and possessed with the keenest mental distress<sup>2</sup>.

PART III.  
Chap. I.

Nor is it they alone who labour to describe His emotions. He Himself uses words such as never fell from His lips before. *My soul*<sup>3</sup>, He said, *is exceeding sorrowful, even unto death*, and He begged the chosen three to *tarry with Him and watch*<sup>4</sup>. Then tearing Himself

nificancy, as appears by the words which follow, *περὶλυπὸς ἐστὶν ἡ ψυχὴ μου*," with which comp. Psalm xlii. 5, *ἐν τῇ περὶ-λυπῶσι ἐστὶν ἡ ψυχὴ μου*.

<sup>1</sup> Ἡρξάτο ἐκθαμβεῖσθαι, *obstupescere*, Mark xiv. 33. The word here employed by the second Evangelist is only used by him on two other occasions, (a) in ch. ix. 15, to describe the amazement of the people when they saw the Lord after the Transfiguration, and (b) in ch. xvi. 5, to describe the amazement of the holy women when they were confronted with the empty tomb. Here it indicates the being "surprised with horror in the highest degree, even unto stupefaction." Pearson, *Creed*, p. 34.

<sup>2</sup> Ἀδμονεῖν, Matt. xxvi. 37, "sore troubled," Rev. Version. The word also occurs in Mark xiv. 33, and in Philippians ii. 26, *ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδμονῶν*, but nowhere else in the New Test. Some would connect it with *ἀδημος* "away from home," and so "beside oneself." See Buttmann, *Lexil.* p. 29; others with *ἀδήμων*, *ἀδησαί*, with the idea of satiety, weariness, painful distress of mind, disquietude, restlessness. See Pearson, *Creed*, p. 341, n. and Bp Lightfoot on Phil. ii. 26. The awfulness of the word is indicated by the synonyms given in the old lexicons, *ἀπορεῖν*, *ἀγωνιᾶν*, *ἀμυχανεῖν*: see Stier's *Words of the Lord Jesus*, vii. 225, 237.

<sup>3</sup> Only once before had He spoken of His human *ψυχή*. See above, p. 193.

<sup>4</sup> Matt. xxvi. 38; Mark xiv. 34.

PART III.  
Chap. I.

away<sup>1</sup> even from their company about a stone's throw further, He knelt down, and falling forward on His face upon the earth<sup>2</sup>, prayed that, *if it were possible, the Cup might pass from Him*, adding *Not as I will, but as Thou wilt*<sup>3</sup>.

Twice with these words of meek resignation did He yield Himself to the will of His heavenly Father. Twice, as if He would lean upon their sympathy, He returned to the chosen Three, whom He had bidden to watch with Him in this awful hour of conflict, and twice He found them sleeping. The first time He awoke them with words of gentle expostulation. On the second occasion He retired without uttering a word to renew the struggle, which now deepened in intensity, and as He prayed, being in an agony<sup>4</sup>, *His sweat became as it were great drops of blood falling down upon the ground*<sup>5</sup>. Yet a third time the prayer was

<sup>1</sup> Luke xxii. 41, καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὥστε λίθον βολήν.

<sup>2</sup> Θέσ τὰ γόνατα, Luke xxii. 41; ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, Matt. xxvi. 39; ἔπιπτεν ἐπὶ τῆς γῆς, Mark xiv. 35.

<sup>3</sup> Matt. xxvi. 39; Mark xiv. 36; Luke xxii. 42.

<sup>4</sup> Καὶ γενόμενος ἐν ἀγωνίᾳ, a word which occurs nowhere else in the New Testament. Comp. the description of the high-priest Onias, 2 Macc. iii. 14; "his countenance declared the anguish (ἀγωνίαν) of his soul...the sorrow he had in his heart: Jos. Ant. xi. 8, 4, ὁ ἀρχιερεὺς ἦν ἐν ἀγωνίᾳ καὶ δέει."

<sup>5</sup> Luke xxii. 44, Rev. Version.



offered<sup>1</sup>, and when He revisited the Apostles, instead of uttering words of rebuke or expostulation, He simply awoke them to announce that the golden opportunity for watching and prayer was over, saying, *Behold, the hour is at hand, and the Son of Man is betrayed unto the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth Me*<sup>2</sup>.

Thus, even at this supreme moment, He reveals His prescience of what was about to happen.

But what was the meaning of this mysterious episode in the earthly history of the Son of Man?

i. Observe the carefulness with which it is recorded by the Evangelists.

As a rule they do not paint scenes. They indulge in none of those pathetic descriptions, which ordinary writers feel it necessary to employ in order to enlist our sympathy and awaken our interest in the details of their narratives. Sternly

<sup>1</sup> Matt. xxvi. 44. "S. Luke, like S. Mark, gives only the first prayer, and confines himself to indicating the others summarily, while S. Matthew introduces us more profoundly to the *progressive* steps in the submission of Jesus. How much more really *human* do our Gospels make Jesus than our ordinary dogmatics! It is not thus that the work of invention could have been carried out by a tradition which aimed at deifying Jesus." Godet, *S. Luke*, II. 305.

<sup>2</sup> Matt. xxvi. 45; Mark xiv. 41, 42. Παράδοται appears to indicate the approach of the band generally; ἰδοὺ ἡγγικεν ὁ παραδιδούς με the approach of the traitor himself.

PART III.  
Chap. I.

self-contained they have repressed much that a common narrator would have deemed to fall within his province. But in reference to this scene they seem to labour to find expressions to describe the change which had come over the Lord. Special words, each possessing a distinctive meaning of its own, are used to describe to us the utterly unprecedented character of the fear, amazement, grief, anguish, and dejection of mind, which now bowed Him to the earth.

ii. Observe, again, the marvellous change which came over Him, as He approached the Garden. He, Who had been so calm and unruffled, Who had bidden the traitor accomplish his errand quickly, and after embodying in the institution of the Holy Eucharist all the previous intimations of His Passion had continued conversing with His chosen Twelve respecting His departure to the Father with the assurance of one speaking of an event already accomplished, Himself acknowledges a heaviness of spirit for which words can find no expression, and He, Who had never been known before to ask for sympathy from His disciples, now intreats that they will watch and pray with Him, though it be but for an hour. To what ordinary writer would it have occurred to place such a scene in immediate succession to the inexpressible calm of the Upper Room?

iii. Observe, again, the time when the Agony is recorded to have taken place. As yet there was no arrest, and to ordinary anticipation scarcely any prospect of one. The Son of Man was at large. The traitor had not come with his band of soldiers and officers. It was not, apparently at least, with Him as with the martyr in his dungeon or in the arena of the amphitheatre, counting the minutes and knowing that within a brief space the axe of the executioner or the spring of the lion will close his life. He is free to go whithersoever He will, and outwardly at least He is in perfect safety. On human principles the incident is wholly misplaced. It comes before the time<sup>1</sup>. It anticipates the occasion, which ordinary experience would have suggested.

iv. But observe, again, the ineffable calm that succeeded it. In the Garden itself, under the shadow of the olive trees, all is storm and tempest. The billows of mysterious anguish rise and beat upon the Son of Man, and great water-floods well-nigh overwhelm Him. In the intervals of their slumber the three indifferent<sup>2</sup> watchers could hear the pleading of that Voice, which had

<sup>1</sup> Bushnell's *Nature and the Supernatural*, p. 228.

<sup>2</sup> The watching Three probably did not fall asleep immediately, but only as at the Transfiguration (Luke ix. 32) when their Master's prayer was prolonged.

PART III. chidden the stormy lake to quietness, as *He offered*  
 Chap. I. *up prayers and supplications with strong crying*  
*and tears unto Him that was able to save Him*  
*from death*<sup>1</sup>. "But as when," to quote the words  
 of Jeremy Taylor<sup>2</sup>, "two seas meet, the billows  
 contest in ungentle embraces, and make violent  
 noises, till, having wearied themselves into smaller  
 waves and disunited drops, they run quietly into  
 one stream," so when He rose from the struggle  
 He was in possession of such profound calm that  
 it is *His* voice, which is heard saying, *Rise, let us*  
*be going*. Clearly when the struggle in the Garden  
 was over, the worst was over.

v. But what was this struggle? What was  
 this mysterious Agony? Who will presume to say  
 he entirely knows or understands? It has been  
 said that a sinful eye ventures too much in daring  
 to look upon a scene, in which the Son of Man  
 appears in such a state of weakness and abandon-  
 ment.

Still, whatever else may be obscure, this at  
 any rate is certain. It was the hour of the last,  
 the most terrible, assault of the Evil One. He

<sup>1</sup> Heb. v. 7—9. "The evident allusion here to the scene in Gethsemane is," as Godet says, "the more remarkable, as the Epistle to the Hebrews is one of those which most forcibly exhibit the divinity of Jesus." Godet's *S. Luke*, II. 303.

<sup>2</sup> Jeremy Taylor's *Life of Christ*, p. 608.

who at the commencement of His ministry left the Son of Man, for a season, till the convenient opportunity, holding in reserve his most dangerous attack, now returned; and whereas "in the first temptation he brought to bear against the Lord all things pleasant and flattering, if so he might by aid of these entice or seduce Him from His obedience, in the second temptation he thought with other engines to overcome His constancy, tried Him with all painful things, as before with all pleasurable, hoping, if it might be, to terrify from His allegiance to the truth, Him whom manifestly he could not allure<sup>1</sup>." Hence, as in the earlier temptation there were three acts, so it is now. They follow close upon each other, and he who had desired to have the Apostles that he might *sift them as wheat*<sup>2</sup>, gathered against their Master all the engines that the most malignant subtilty could invent.

But over and above this, the Agony guarantees its authenticity by its enigmatically mysterious nature. It is an incident which lies beyond all possibility of invention. No ordinary human intellect would have been equal to its conception. Tradition, poetry, biography have for their aim the glorification of their heroes, not the impairing of

<sup>1</sup> Trench's *Studies in the Gospels*, pp. 55, 56.

<sup>2</sup> Luke xxii. 31.

PART III.  
Chap. I.

their honour. The scoffs of a Celsus<sup>1</sup> and a Julian, the taunts of unbelievers in every age, are powerful testimonies to the reality of the incident. Who but the truthful recorder of an actual fact would have represented One, already described as victorious over nature, over the spirit-world, over disease, and over death, filled at such a crisis with emotions, of which martyrs like a Polycarp or an Attalus have known nothing?

vi. But on closer examination, we perceive that the Agony formed the closing scene in a series of revelations of internal conflict in the Redeemer's soul, to which no parallel is to be found elsewhere.

The third Evangelist has told us how some months before this incident in Gethsemane He exclaimed one day suddenly and abruptly, *I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished?*<sup>2</sup> The words used then—are they in contradiction to what is uttered now? Do they not unveil the essence of the present struggle? Do they not point to what now receives its complete fulfilment? Does the Redeemer then use the remarkable words, *How am I straitened!*, hemmed

<sup>1</sup> See Origen *contra Celsum*, II. 24.

<sup>2</sup> Luke xii. 49, 50; see above, p. 172.

in on all sides by contending emotions? What a commentary on that utterance is the one, which now falls from His lips, *The spirit indeed is willing, but the flesh is weak*<sup>1</sup>!

Does He now pray that *if it be possible, the Cup may pass from Him*? Is the Chalice of Suffering now for the first time mentioned? We remember that He has already asked "the sons of Thunder" if they were prepared to *drink of His Cup*<sup>2</sup>; of "*His Cup*," the Cup that He should drink of—as though it were peculiarly His own. No one uses this expression respecting His Passion except Himself. It is one of His own key-words. His Passion has its Baptismal Bath<sup>3</sup> and its Chalice<sup>4</sup>. How naturally now His thoughts recur to their former channel!

<sup>1</sup> Matt. xxvi. 41; Mark xiv. 38. Commenting on the words *λυπεῖσθαι*, and *ἐκθαμβεῖσθαι*, Lange observes that "they are the sensations of a positive adverse influence, which checks and oppresses the soul in its life-movements, as if it would rob it of spiritual breath. The first effect of it is pain—the last, anguish, intensely aroused opposition of soul." *Life of Christ*, iv. 265, n.

<sup>2</sup> See above, p. 182.

<sup>3</sup> τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, Mark x. 38.

<sup>4</sup> "The figure of the Cup in the narrative of the Agony is common to all three Evangelists. It was indelibly impressed on tradition," Godet. "Apart from the Apocalypse, the figure of 'the Cup' is not employed in the whole New Testament except for the Passion of Christ," Steinmeyer, *History of the Passion*, p. 49.

PART III.  
Chap. I.

But the soul-conflict, from which S. Luke in this passage just lifts the veil, receives still further illustration from an incident recorded only in the fourth Gospel. It is true that S. John has omitted<sup>1</sup> all actual mention of the Agony, but he has done something more than clearly indicate its place<sup>2</sup>.

For what language more clearly prefigures, leads up to, and anticipates that employed in Gethsemane than the words used by our Lord on the occasion of the coming of the inquiring Greeks?

Does He now pray, *Abba, Father, let this Cup pass from Me?* Did He not then exclaim in the courts of the Temple after a moment of ecstatic rapture, *Father, save Me from this Hour?* Does the perfectly willing spirit, acquiescing in the wisdom of a higher decree, now say, *Nevertheless, not as I will, but as Thou wilt?* What else do they echo but the self-same note of implicit resignation, which then prompted the words, *But for this cause came I unto this hour. Father, glorify Thy Name*<sup>3</sup>?

<sup>1</sup> Strauss goes so far as to maintain that every attempt to introduce the Agony into the text of S. John seems an outrage upon the moral elevation and the manly earnestness of the Christ Who is portrayed by this Evangelist.

<sup>2</sup> John xviii. 1; see Godet's *S. Luke*, II. 303; Sanday's *Fourth Gospel*, p. 240.

<sup>3</sup> See above, p. 193.



Is it possible to believe that any credulous enthusiast, brooding over the details of the Passion, would have not only invented a series of remarkable predictions of it, but have accidentally hit upon this rhythmic gradation of the soul-conflict of the Redeemer in the prospect of it?

It has been said of the Agony that it "belongs to those portions of the Gospel narrative, which the Church in all its weak moods, members, and theologians, most of all its weak critics, would have in many ways surrendered, because of personal offences<sup>1</sup>." But its surrender would involve the surrender also of one of the most forcible because most subtle and hidden testimonies of the truthfulness of the Synoptic Narratives as compared with that of S. John. Really, though unconsciously, the scene recorded by S. Luke prepares for that recorded by S. John, and both for the incident in the Garden.

The Agony marks the decisive moment, when in the fulness of His consciousness and liberty, the Saviour accepted that which He was to undergo. In the plenitude of His infinite self-sacrifice He then consented to "taste death for every man." In Gethsemane, "for us men and for our salvation," He finally<sup>2</sup> consecrated Himself to death and all

<sup>1</sup> Lange's *Life of Christ*, iv. p. 270.

<sup>2</sup> Ὅτι περ αὐτῶν ἐγὼ ἀγιαζῶ ἐμαυτόν, John xvii. 19.

PART III.  
Chap. I.

that follows death. But it was not without a struggle surpassing all we can conceive for intensity, horror, and pain, from which, however, His holiness emerges pure and even perfected<sup>1</sup>. After this act of consecration all is peace. He walks with a firmer step to meet His Cross.

But what human writer could ever have made such a scene follow immediately on the marvellous calm and elevation of soul displayed at the Institution of the Holy Eucharist? What enthusiastic dreamer could have preserved the striking congruity between the struggle itself and the symptoms precursive of it recorded by S. Luke and S. John? These anticipations of coming conflict are evoked by no forced or artificial causes. They are not clothed in abstract forms. They are in complete harmony with each other, and these earlier examples bear witness to and prepare for the reality of the feeling, which reached its climax in Gethsemane<sup>2</sup>.

<sup>1</sup> Godet's *S. Luke*, II. 305.

<sup>2</sup> Schmidt's *Biblical Theology of the New Testament*, p. 81.

## CHAPTER II.

### THE CRUCIFIXION.

Χριστὸς ἀπέθανεν.

1 COR. XV. 3.

Passus est sub Pontio Pilato.

*Symb. Apost.*

**B**EFORE the close of the day which followed PART III.  
Chap. II.  
this mysterious scene in the Garden of Gethsemane, all that the Son of Man predicted came to pass.

Pronounced by His Jewish judges to be guilty of blasphemy for claiming Divine attributes<sup>1</sup>, He was delivered into the hands of the Roman governor Pontius Pilate, and after suffering all the indignities He had Himself described, He was led forth to death, and He died upon the Cross.

The fact of His death is recorded by each of the four Evangelists. Without a single appeal to our sense of pity, without a single expression of indignation at the treatment their Master received, they calmly relate the narrative of His Passion.

<sup>1</sup> Matt. xxvi. 65; Mark xiv. 63, 64.

PART III.  
Chap. II.

However condensed may be other portions of their narratives, here at the foot of His Cross they expand into "the minute particularity of a diary<sup>1</sup>." Without attempting to conceal a single particle of its shame, they record the fact of His death, and this fact was not only in an historical age always accepted, and never disproved, but was mentioned by later authors as a matter of common notoriety<sup>2</sup>, and gave point to the opprobrious epithets<sup>3</sup> of remorseless foes.

Where were the Chosen Twelve while this sad scene was being enacted?

We are told with the most artless simplicity. One, as we have seen, had betrayed Him to His foes; one had three times denied that he had ever known Him<sup>4</sup>; one for a time stood by His Cross<sup>5</sup>; the rest forsook Him and fled<sup>6</sup>.

<sup>1</sup> Liddon's *Bampton Lectures*, p. 475.

<sup>2</sup> Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus est. Tac. *Ann.* xv. 44. For the official report said to have been made by Pilate to the emperor Tiberius see Just. Mart. *Apol.* i. 35; Tertull. *Apol.* v.; Euseb. *H. E.* ii. 2.

<sup>3</sup> Patibulo affixus interiit...crucis supplicio interemptum et Deum fuisse contenditis! Arnob. *Adv. Gentes* i. xxvi. 40; Justin Mart. *Dial. cum Tryph.* xxxii.

<sup>4</sup> Matt. xxvi. 71—75 and the parallels.

<sup>5</sup> John xix. 25, 26.

<sup>6</sup> Matt. xxvi. 56: τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον. The nervous strength of this short clause has been often noticed. "Ἐφύγον" ("they fled"), as though by the capture of

This is their own account of the matter. They neither hide nor disguise, they neither palliate nor excuse it. With singular openness, with unexampled particularity, they tell us the story of their cowardice and faithlessness.

What interest they had in describing themselves as worse than they really were it is difficult to see. But if they were overwhelmed with despair, and stupefied with amazement at the fulfilment of their Master's words, if His death annihilated all their hopes, why did they not separate to their respective homes, and try to efface all memory of their mistake? They had gone out after Him, as thousands had done after other Messiahs. Would it have been any marvel, if they had now acknowledged their delusion, and confessed their mistake?

But is this what they did?

On the contrary we find the selfsame men, who could not bear the idea of their Master's death, who, whenever He mentioned it as certain to take place, could not and would not understand His words, after a brief interval, in the very City, where there would be the greatest disinclination to believe, and the greatest solicitude to confute

their Leader the whole enterprise had failed. "*Quantæ in periculis fugæ proximorum,*" Cicero. See Carr's *S. Matthew*, p. 296.

PART III.  
Chap. II.

their statements, where the counter-proofs were all in the hands of their enemies, proclaiming their belief in Him as having fulfilled all the requirements of the Mosaic Law, and celebrating "from house to house"<sup>1</sup> the Eucharist Feast with the conviction that He had realised all that the sacrifices of Judaism had dimly foreshadowed.

How can we satisfactorily explain the efflorescence of sacrificial thought and feeling which gathers round His Cross?

It is not begun when Clement of Rome in the next century speaks of Him who died thereon as One, "Who gave His Flesh for our flesh, and His Soul for our souls"<sup>2</sup>; or when Polycarp calls Him "the Eternal High Priest," and declares that He "bore our sin in His own Body to the tree"<sup>3</sup>, that He endured all for our sakes that we might live in Him"; or when Ignatius writes that "Christ suffered for us that we might be saved"<sup>4</sup>.

They only repeat what had been already said by S. Paul in a letter, the authenticity and histori-

<sup>1</sup> Acts ii. 42, 46. "The Eucharist was from the first, and for some time, till abuses put an end to the practice, inseparably connected with the *ἀγάπαι* of the early Christians: see Neander's *Planting*, i. 23.

<sup>2</sup> Clem. Rom. *Ep. ad Cor.* i. xlix. 5.

<sup>3</sup> *Ep. ad Phil.* i. 8; comp. *Ep. ad Diognetum*, c. ix., and Justin Martyr, *Apol.* iii. 13.

<sup>4</sup> Ignat. *Ep. ad Smyrn.* i. 7.

cal value of which are acknowledged by the most relentless modern criticism, when barely thirty years after the Death took place, he speaks of Him, who died upon the Cross, as "the Paschal Lamb<sup>1</sup> that was sacrificed for us." They only affirm what had been already said by the actual disciples<sup>2</sup> of Him Who died this shameful death, and that not cautiously and tentatively, like men venturing on uncertain ground, but soberly and deliberately, with the utmost confidence and assurance.

Where is the key to this phraseology? Had it emerged after the lapse of centuries, it might have been set down to a divergence from primary beliefs, and might have been accounted for on some "theory of development." But the time for such divergence is not to be found here. We are dealing with the earliest and most original conceptions.

Where is the key, I repeat, to the efflorescence of this peculiar phraseology and its persistent application for the first time in history to One Man and to one Event?

What was there in the circumstances of that Death to suggest the idea, or confirm it when suggested, that it was a literal and real sacrifice?

<sup>1</sup> 1 Cor. v. 7.

<sup>2</sup> Comp. 1 Pet. ii. 21, 24; 1 John i. 7, ii. 1.

PART III.  
Chap. II.

True it is that He, Who died, had predicted His death, and so prepared the minds of His disciples for contemplating it in that light. But, to say nothing of their rooted unwillingness to receive His announcements, what resemblance was there between His death and any of those human sacrifices, which once were a general institution throughout the ancient world?

In each and all these instances, whether we think of the human sacrifices offered in Classical times at Athens<sup>1</sup> and Rome<sup>2</sup>, or of the elaborate system which in more recent times Cortez found existing in Mexico<sup>3</sup>, every act in the sad drama is

<sup>1</sup> As at the festival celebrated on the 6th and 7th of Thargelia in honour of Apollo and Artemis; Aristoph. *Ranæ*, 733; *Equites*, 1133; Plut. *Symp.* viii. 1. At this festival two victims, designated as *φάρμακοί*, were led forth to die, one in behalf of the men, the other in behalf of the women of Athens. Vide Hesych. s.v. *Φάρμακοί*.

<sup>2</sup> As in the year B.C. 216, during the second Punic War, when a man and a woman of the Gauls, and a man and a woman of the Greeks were led forth and buried alive in the Cattle Market, while magical forms of prayer and solemn incantations were pronounced by the attendant priest. Livy, xxii. 57; comp. Plutarch, *Marcellus*, iii.; Plin. *Nat. Hist.* xxviii. 2. It was not till B.C. 97 that the senate issued a decree forbidding human sacrifices. But in spite of this, the dictator Julius Cæsar in B.C. 46 commanded a sacrifice of two men with the traditional solemnities in the Campus Martius by the Pontifices and the Flamen Dialis.

<sup>3</sup> When Cortez conquered Mexico he found a complete system of human sacrifices exceeding anything known in the



distinctly contemplated by those who take part in it as sacrificial and piacular. There is the victim. There are the priests. There is the altar. There is the atonement consummated.

But where to outward sight is there aught of this on Calvary? What resemblance was there between these human sacrifices and the death of Him Who "suffered under Pontius Pilate"?

Who are the actors?

A Sadducean pontiff, a Roman provincial go-

old world. Designed as they were to make atonement for the sins of the entire population of the country the Aztec ritual prescribed these sacrifices with the most scrupulous minuteness and the monarch himself superintended the dreadful scene. For the most solemn annual sacrifice the victim, distinguished for personal beauty and without a blemish on his body, was chosen a year beforehand. During that year arrayed in a splendid dress, regaled with incense and with a profusion of sweet-scented flowers, he lived surrounded with pleasures in the midst of the most delicate and refined luxury. When the destined day arrived, stripped of his gaudy apparel he was transported in one of the royal barges across a lake to a temple which rose on its margin, about a league from the city of Mexico. There in full view of thousands, who flocked to witness the ceremony, he ascended the huge pyramidal structure and passed upwards until he reached the summit. Then six priests led him towards the fatal block of jasper, and having torn out his heart with a sharp knife of itzli, lifted it up towards the sun before the image of Tezcatlipoca, while the multitudes below prostrated themselves in deepest adoration. See Prescott's *Conquest of Mexico*, ch. i.; Squier's *American Archæological Researches*, pp. 161, 162; Hardwick's *Christ and other Masters*, p. 367; Mozley's *University Sermons*, p. 187.

PART III.  
Chap. II.

vernor, a Galilean tetrarch, an infuriated Jewish mob. "How surprised," it has been said<sup>1</sup>, "would all those offerers of human sacrifices have been, had this real human victim, the only Man who really was such, been pointed out to them." He is not "offered on any visible altar, nor slain by a priest, nor burned with fire. He is not offered under and by the Law, but against even the Decalogue itself, by false witness and murder. He dies on a gibbet, and the priests have no part in the transaction, save as conspirators and leaders of the mob. There is no absolution, but a challenge rather of defiance—His blood be upon us and on our children<sup>2</sup>."

The sun sets and the shades of evening gather round Jerusalem. Three Crosses rise between heaven and earth on Golgotha. On two of them certain malefactors have suffered the penalty of their crimes. On the other has passed away One, Who is regarded by thousands as a deceiver of the

<sup>1</sup> Mozley's *University Sermons*, p. 183. "Here was no earthly altar," he continues, "no expiatory form, no visible priest; nobody could have told either from His life or from His death, that He was a victim; He died by the natural course of events as the effect of a holy and courageous life operating upon the intense jealousy of a class; He died by civil punishment; and in heaven that death pleaded as the sacrifice that taketh away the sin of the world."

<sup>2</sup> Bushnell's *Vicarious Sacrifice*, pp. 404, 405.

people, and as a religious revolutionist, a false Messiah, a pretended King of the Jews.

PART III.  
Chap. II.

And yet it is round His Cross that sacrificial terms gather and concentrate, as they had never done before since the world began. It is His Death which attracts, as with a potent magnet, the broken fragments of type and shadow, and the entire symbolism of all past sacrifices of bulls and goats and animal victims. To His Death, as the great and final atonement, as the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction," the Mosaic sacrifices are declared to have been pointing onward through the centuries, and compared with it all that had gone before is regarded as sinking into insignificance and ready "to vanish away."

He Who died upon that central Cross is declared to have been the true, the real, "Paschal Lamb<sup>1</sup>"; to have suffered for sins, "the Just for the unjust<sup>2</sup>"; to have given Himself "a ransom for all<sup>3</sup>"; to have "won for men redemption" through His Blood<sup>4</sup>, to have "made peace" through the

<sup>1</sup> 1 Cor. v. 7, τὸ πάσχα ἡμῶν ἐτύθε Χριστός.

<sup>2</sup> 1 Pet. ii. 22—24, iii. 18, Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ ἀδίκων.

<sup>3</sup> 1 Tim. ii. 6, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

<sup>4</sup> Eph. i. 7, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.

PART III.  
Chap. II.

Blood of His Cross<sup>1</sup>. He is regarded as not merely having taught the efficacy of repentance, but as "having rendered it of the efficacy which it is by what He did and suffered<sup>2</sup>," as having inaugurated a new and better Covenant, so that by Him God, the Eternal and Unchangeable, hath reconciled all things unto Himself<sup>3</sup>.

Was Aaron a high-priest? He is declared to be a High-Priest after the order of Melchizedek<sup>4</sup>. Did the Jewish high-priest enter the Holy of Holies once a year on the Day of Atonement? He is represented as passing from His Cross into the lower world and thence into heaven itself, into "that place of all places in the universe of things in situation most eminent, in quality most holy, in dignity most excellent, in glory most illustrious, the innermost sanctuary of God's temple above<sup>5</sup>," to plead for ever the merits of His sacrifice.

Were the Tabernacle and the Temple Service invested with circumstances of imposing grandeur and solemn interest? Did they involve the ministration of priests and Levites, and the sound of music, and the voice of melody, and the offering of

<sup>1</sup> Col. i. 20, *εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*.

<sup>2</sup> Butler's *Analogy*, Pt. II. Chap. v.

<sup>3</sup> Col. i. 20, *δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν*.

<sup>4</sup> Heb. v. 10, vi. 20, *κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα*.

<sup>5</sup> Barrow's *Sermon on the Ascension*.

incense, and the patient waiting for the high-priest to come forth from the sanctuary and bless the people?

All this moving scene, it is declared, had its reality and substance in the heavenly regions. There He appears once more, Whom men set at naught on Calvary, and He sits upon His throne, and there is a rainbow round about the throne, like an emerald to look upon; and round about the throne are four-and-twenty other thrones; and upon the thrones are four-and-twenty elders sitting, arrayed in white garments, and on their heads are crowns of gold. And out of the throne proceed lightnings and voices and thunders, and there are seven lamps of fire burning before the throne, which are the seven spirits of God<sup>1</sup>; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne and round about the throne, four living creatures full of eyes before and behind, and they give glory and honour and thanks to Him that sitteth on the throne, and together with the four-and-twenty elders, and ten thousand times ten thousand, and thousands of thousands of angels<sup>2</sup>, proclaim with a loud voice, Worthy is the Lamb that hath been slain to receive the power, and riches,

<sup>1</sup> Rev. iv. 2—10 Rev. Vers.

<sup>2</sup> Rev. v. 11, 12, Rev. Vers.

PART III. *and wisdom, and might, and honour, and glory,*  
Chap. II. *and blessing.*

This is the way in which He Who died on Calvary amidst circumstances of deepest degradation, attracts to Himself all sacrificial terminology, and becomes the centre of all sacrificial associations.

Where is there anything parallel to it?

Consider the age when this ascription began. It was an historical age, an intensely practical age, stamped with the impress of one of the most practical people that ever lived. When S. Paul was writing from Ephesus to the Corinthians, when S. John was inditing the Apocalypse at Patmos, thousands of temples still crowded the towns and cities of the Roman Empire, in every one of which helpless victims still yielded up their lives, as they had done for centuries without intermission.

Consider the persons by whom this ascription of sacrificial language to One Human Being and to One Event was first made. Men whose religious instincts taught them to revolt from the very idea of a human sacrifice; who regarded with horror, when He reiterated His prediction of it, the very idea of their Master's Passion; who, when He died, forsook Him and fled, stricken to the ground with disappointment and despair.

Compare the hopeless ignominy of the scene on Calvary with the interpretation of its significance and the consequences claimed for it at every celebration of "the Breaking of the Bread," and say whether as a literal historical fact it admits of any explanation at all, unless between the death on Calvary and the commencement of the ascription to it of these sacrificial terms at every commemoration in the Holy Eucharist, some event intervened as certain and as historically true as that Death itself, glorious enough to transfigure its desolation, and powerful enough to turn all its sorrow and shame into joy and triumph.

## CHAPTER III.

### *THE RESURRECTION.*

*Καὶ ὅτι ἐγγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς.*

1 COR. xv. 4.

PART III.  
Chap. III.

**W**AS there such an event?

The Christian Church in every age has assured her children that there was.

The author of the Epistle, which contains the earliest account of the Institution of the Eucharist, informs us that after the scene of the Crucifixion He, Who instituted the Rite, was buried<sup>1</sup>. Herein he agrees with the narrative of the four Evangelists, who, one and all, tell us that the Holy Body of their Master was taken down from the cross and laid, not where the bodies of Jewish criminals were usually buried with ignominy in the valley of Hinnom<sup>2</sup>, but in

<sup>1</sup> *Καὶ ὅτι ἐτάφη*, 1 Cor. xv. 4.

<sup>2</sup> Amidst the unclean dustheaps of the city and the ashes of the burnt offal of the Temple sacrifices, Jer. xxxi. 40, the beheaded or hanged, in one spot, the stoned and burnt in another. Geikie's *Life of Christ*, II. 575.



a new tomb hewn out of the limestone rock in a garden hard by Golgotha, possessed by Joseph of Arimathæa<sup>1</sup>. PART III.  
Chap. III.

They are careful to impress upon us—with what object it is difficult to see unless it was true—that even this act of kindness and consideration was due not to any of the original Apostolic body, but to secret disciples<sup>2</sup> and comparative strangers. Though taking part in a burial at any time would have defiled them for seven days, and rendered everything unclean which they touched, and though doing so now involved their seclusion through the whole Passover week with all its holy observances and rejoicings<sup>3</sup>, Joseph, who had begged the Body of Pilate<sup>4</sup>, and Nicodemus, who had brought *a mixture of myrrh and aloes, about a hundred pound weight*<sup>5</sup>, made the necessary preparations<sup>6</sup>, and conveyed the Holy Body to the tomb, placed it in a niche in the rock, and having

<sup>1</sup> Matt. xxvii. 57—61; Mark xv. 42—47; Luke xxiii. 50—56; John xix. 38—42.

<sup>2</sup> John xix. 38, 39.

<sup>3</sup> Num. xix. 17; Hagg. ii. 13.

<sup>4</sup> John xix. 38.

<sup>5</sup> John xix. 39.

<sup>6</sup> On these preparations the four Evangelists are singularly explicit. S. Matthew says, ἐνετύλιξεν αὐτὸ σινδόνι καθαρῇ (xxvii. 59); S. Mark, ἐνέλιψεν τῇ σινδόνι (xv. 46); S. Luke, ἐνετύλιξεν αὐτὸ σινδόνι (xxiii. 53); S. John, ἔδωκαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων (xix. 40).

PART III. rolled a great stone against the entrance, went  
 Chap. III. their way.

In that tomb the Body lay during the Friday night, Saturday, and Saturday night which followed, protected from the intrusion alike of friends and enemies by the guard of Roman soldiers, whose presence had been requested by the Jewish rulers<sup>1</sup>.

But early in the morning of the third day, a day which has ever since been observed<sup>2</sup> throughout the length and breadth of Christendom, and to which, as "the Lord's day," men trained in Judaism gradually transferred the sanctity of their own time-honoured Sabbath, that stone was found to have been rolled away, and the sepulchre was discovered to be empty<sup>3</sup>.

If, however, the sepulchre was empty, where was He that had been laid therein?

*He was no longer there. He had risen, even as He had said!*

This is the unanimous testimony of S. Paul in the letter, to which we have so often referred, written little more than thirty years after the event

<sup>1</sup> Matt. xxvii. 62—66.

<sup>2</sup> Barnab. Ep. xv., Διὸ καὶ ἄγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην, ἐν ᾗ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν.

<sup>3</sup> This is admitted by Renan, *Les Apôtres*, cap. i. and Schenkel, p. 311. It is a fact "where misconception is impossible," Westcott's *Gospel of the Resurrection*, p. 114.

itself, and of the four Evangelists. This is the fact, which in spite of contempt and obloquy, the loss of caste, and the sacrifice of all that makes life tolerable, in spite of the bitterest hatred and the keenest persecution, the first disciples made it their business to proclaim as no less historical than their Master's Passion.

This is the Event which, they affirmed, transfigured the shame of the cross and turned its desolation into triumph. He Who, as we have seen, with such reiterated minuteness predicted His own Death, predicted also His Resurrection on the third day, and this the Apostles declared actually came to pass<sup>1</sup>.

*He rose again from the dead!*

M. Renan in his *Life of Jesus* lays down this

<sup>1</sup> In each of the Epistles to the Corinthians, Galatians, and Romans, a group recognised as genuine by the most sceptical critics, "the literal fact of the Resurrection is the implied or acknowledged groundwork of the Apostle's teaching. The very designation of God is 'He who raised up the Lord from the dead' (Rom. iv. 24; viii. 11). In this miracle lay the sum of the new revelation, the sign of Christ's Sonship. To believe this fact and confess it was the pledge of salvation.....Moreover the fact itself was treated historically and not ideally. It was not regarded as the embodiment of a great hope, or as a consequence of some preconceived notion of the Person of Christ. On the contrary the hope was especially rested on the fact; and the Apostolic view of the nature of Christ is deduced from His rising again." Westcott's *Gospel of the Resurrection*, p. 109.

PART III. axiom : "Great events have always great causes<sup>1</sup>."  
 Chap. III.

We have been seeking a great cause for the greatest religious revolution witnessed by mankind. In the Resurrection of our Lord we find it. His Resurrection alone supplies an adequate cause, and an historical event sufficient to account for historical facts, which are still influencing the world.

Twice, as we have seen, when our Lord was asked by the Jewish authorities for a miraculous sign in attestation of His claim to be the Messiah, He referred those who pressed Him, to His Resurrection<sup>2</sup>, and He added that no other sign should be given them. His other miracles were "signs," this was to be "*the sign*." If He gave it, and rose triumphant from the tomb, we have the clue to what has taken place, we have an adequate explanation of phenomena which have indisputably occurred. If He did not, to what are we to look for the origin of the most startling religious revolution, from which the human race took a new era, whence to date its historic years?

If after undergoing all He did undergo at Golgotha, He, Who on the night before He suffered instituted the Holy Eucharist with such

<sup>1</sup> See Godet's *Lectures in defence of the Christian Faith*, p. 128.

<sup>2</sup> See above, pp. 93, 135, 180.

calmness and unshaken trust, passed away like other men and still "sleeps in a Syrian town," how came it to pass that a man like S. Paul could celebrate himself and teach others to celebrate a Rite, which must have involved a shock to the feelings of every pious member of his nation greater than we can possibly conceive, and that too without the slightest justification?

What conceivable reason could be urged for its celebration?

Was it, Because the Death it commemorated was a martyrdom?

But what aspect of a martyrdom did it present even to the eyes of the most attached disciples of Him Who died? It sealed no national cause. It crowned no patriotic rising. It recalled no daring enterprise vainly though courageously undertaken against tyrannic power. The bandits, indeed, who died by His side, *were* regarded as martyrs. We read of no mockery of *them*<sup>1</sup>. We hear of no bitter jibes cast in *their* teeth. Blasphemy and scorn were reserved for *Him*. His death was the last drop in the cup of a complete and crushing disappointment to all the hopes and aspirations of His followers. Were they likely, even though He bade them, to enshrine in such a Rite the

<sup>1</sup> See Trench's *Studies in the Gospels*, pp. 293, 294, 301.

PART III  
Chap. III.

tale of their discomfiture, or to consecrate the memory of their error<sup>1</sup>?

Was it, Because He, Who died, inaugurated a new Covenant between God and man?

But what proof of the acceptance of His death as a sacrifice was vouchsafed, if He rose not again? If, in spite of all that He had said, Death proved in His case, as in that of all others, "the great conqueror," what justification could the Apostles plead for celebrating a Rite, which claimed to be a participation in His Body as broken, and His Blood as shed for the sins of the whole world? Consider for a moment all that a man like S. Paul deemed the Eucharist to import when he speaks of it as *the Communion of the Body, the Communion of the Blood of Christ*<sup>2</sup>. How is it possible he could have brought himself to employ such language, if he had not been able to satisfy himself of the reality of the Resurrection?

In this letter to the Corinthians he affirms

<sup>1</sup> There is no indication "that the Apostles understood before the Resurrection that the Blood of Christ would ratify a new covenant to be embodied in a Universal Church. The meaning of the Last Supper was hidden from them, as subsequent events shewed, till after the Lord's death. But then, from some source or other, a flood of light is seen to have been poured on all which they had regarded before with silent and hesitating wonder." Westcott, *Gospel of the Resurrection*, p. 123.

<sup>2</sup> 1 Cor. x. 16, 17.

that he received the account of its institution by direct revelation "from the Lord."<sup>1</sup> Was he speaking lightly when he said this? He who in another passage in this same Epistle speaks with such touching earnestness of the monstrous supposition that he could be a false witness against God?<sup>2</sup> Who has ever read the fifteenth chapter of this Epistle without acknowledging the ring of truth perceptible in every word? Who has not been struck by the contrast between its sober, practical, conclusion and the strain of triumph which has preceded it? It has been said of the chapter that it sounds more like "stately music heard in the stillness of the night than like an argument<sup>3</sup>." The notes of this majestic music die away, and give place to practical exhortation adapted to the most ordinary details of life in every age. Do his words sound like those of the dreamy mystic, or the credulous enthusiast? Surely if the humble scribe, who took down his words, looked up into his face as he dictated his "Magna Charta" of the Resurrection, he must have seen it irradiated with more than mortal

PART III.  
Chap. III.

<sup>1</sup> Ἐγὼ γὰρ (the pronoun is emphatic) παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν, 1 Cor. xi. 23.

<sup>2</sup> Εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, 1 Cor. xv. 15.  
See S. Chrysostom *in loc.*

<sup>3</sup> Robertson's *Lectures on the Epistles to the Corinthians*, p. 243.

PART III.  
Chap. III.

brightness! Commencing his wondrous argument with the historical fact of the Resurrection and the incredibilities involved in the denial of it, he deals with the objectors to the doctrine as our Lord dealt with the Sadducees. He traces their difficulties to their ignorance of the power of God. He points them to the analogies of nature, to the seed-corn dying that it may rise again,—to the infinite variety of the works of God,—to the law of progress from the lower to the higher, from the natural to the spiritual, inscribed on the history of the universe, and he closes with the revelation of a mystery respecting the future that awaits the world, *how in a moment, in the twinkling of an eye, the last enemy shall be destroyed, and death shall be swallowed up in victory.*

Could one have written like this, and proclaimed the Resurrection as one of the first and most rudimentary of Christian doctrines which he preached<sup>1</sup>, who had not examined the evidence in its favour again and again?

Contrast the sober exhortation with which the Apostle concludes this immortal chapter, and the simplicity of the Eucharistic Rite which he taught the believers to celebrate, with the strange enthusiasms, which, while he was inditing his Epistles, were breaking over the great cities of

<sup>1</sup> 1 Cor. xv. 1—4.



the Mediterranean, and bringing together with mysteries of Anubis, Isis, and Osiris from Egypt<sup>1</sup>, mysteries of Mithra from Persia, whose symbol representing the youthful god of fire plunging his dagger into a bull that from its death he might communicate being to all individual creatures, became so frequent on stone and coin<sup>2</sup>; mysteries of Ma from Cappadocia, whose priests clothed in black were wont in a state of wild mesmeric phrenzy to gash themselves with knives and double-headed axes<sup>3</sup>; mysteries of the Taurobolium and Criobolium sacred to the divine mother of the gods, in which the blood dripped through pierced boards, hot from the fresh-slain bull or ram, upon the entire person of the worshipper, that he might rise pure and forgiven from the red rain of this sacrificial bath<sup>4</sup>.

What has the Eucharistic Feast in common with the sombre, cruel, and revolting ceremonies of the popular faiths of the day?

From scenes such as these mysteries recall, from temples crowded with sorcerers and magicians,

<sup>1</sup> Juvenal, vi. 533—541. Döllinger, *Gentile and Jew*, p. 441.

<sup>2</sup> Döllinger, *Gentile and Jew*, ii. 415.

<sup>3</sup> Döllinger, i. 377; ii. 175; the blood that flowed was caught in a small shield, and given to such as desired to consecrate themselves to the goddess, as an initiating drink.

<sup>4</sup> See above, pp. 42, 43.

PART III.  
Chap. III.

from darkened chambers where dealers in curious arts wreathed themselves with snakes and in mystic discs taught men to read and look for the secrets of the future, let us transport ourselves to the secret place of one of those upper chambers, where the early Christians met when the doors were shut, and listen to the words of Thanksgiving, uttered by the head of the brethren before the people, according to one of the earliest forms<sup>1</sup>:—

“The Lord be with you all:

And with thy spirit.

Lift up your hearts:

We have lifted them up unto the Lord.

Let us give thanks to the Lord:

It is meet and right.

“We give thanks to Thee, O Lord, through Thy beloved Son Jesus Christ, Whom in these last days Thou hast sent to us, a Saviour and Redeemer, the Angel of Thy counsel. He is the Word which is of Thyself, through which Thou hast made all things by Thy will....He was manifested Thy Son by the Holy Ghost, that He might fulfil Thy will: and that He might gather Thee a people by expanding His

<sup>1</sup> See the ancient Æthiopic Liturgy given in Bunsen's *Analecta Nicæna*, vol. III. 116—126; and in Hammond's *Antient Liturgies*, pp. 234—237, where it is given e Ludolphi *Commentario ad Historiam Æthiopicam*.

hands; He suffered that He might liberate the sufferers who confide in Thee. He was by His own will given over to suffer death that He might dissolve death and break the bonds of Satan, and that He might tread Hell under His feet, and bring forth the saints, and make ordinances, and bring to light resurrection. He therefore took the bread, and gave thanks, and said, Take, eat, this is My Body, which is broken for you. And likewise the Cup also, and said, This is My Blood, which is shed for you; do this, as oft as ye do it, in remembrance of Me. Recollecting, therefore, His death and His Resurrection<sup>1</sup>, we offer to Thee this bread and this cup, giving thanks to Thee that Thou hast made us worthy to stand before Thee, and perform the office of priests to Thee. We supplicate and pray Thee, that Thou mayest send Thy Holy Spirit upon the offerings of this Church, and likewise that Thou mayest give holiness to all those who partake of them; that they may be filled with the Holy Ghost, that their faith may be confirmed in truth, that they may praise and magnify Thee in Thy Son Jesus Christ, in Whom be to Thee praise and

<sup>1</sup> For similar memorials of the Resurrection in the ancient Liturgies, comp. the longer form of "the Clementine Liturgy," Hammond, p. 17; "the Liturgy of S. James," *ibid.* p. 42; "the Liturgy of Constantinople," *ibid.* p. 111.

PART III. power in the Holy Church, now and ever, and unto  
Chap. III. the ages of the ages. Amen."

This is but a short fragment of a primitive Eucharistic Service, but short as it is, it reveals to us the secret of the Church's triumph.

Do words like these, majestic in their simplicity, sound like the words of mere dreamers and enthusiasts? Have they anything in common with the wild orgies so popular throughout the length and breadth of the Roman Empire?

And if they are simple, calm, and unstrained, whence comes their simplicity and calmness? Are they the products of truth or falsehood, of reality or deception?

There is but one answer to such a question.

The early celebration of the Holy Eucharist is inexplicable without the historical reality of the Resurrection of its Institutor. With this fact to rest upon and transfigure the shame of His Cross, it runs smoothly into the context of the world's history at the particular epoch with which we are concerned. If Christ be not raised, what reason can be given for its reception and celebration? What explanation can we offer that will satisfactorily account for phenomena so startling and unique?

## CHAPTER IV.

### THE THEORY OF VISIONS.

Ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΑΠΟC. i. 17, 18.

THE triumphant energy with which, as we have seen in the last chapter, S. Paul and the Twelve laid the foundations of the Church, and gathered multitudes into the Christian Society, of which the celebration of the Holy Eucharist was the characteristic feature and the most sacred act of worship, would be inconceivable in men who had to bear the crushing weight of the sense of imposture. "Let us follow out," writes Pascal, "the supposition that the Apostles were deceivers. Let us imagine those Eleven men assembled together after the death of Christ, contriving a scheme, either falsely or in imagination, which should represent Him as raised from the dead. The human heart is strangely addicted to levity and change. It can be strongly

PART III.  
Chap. IV.

PART III. warped by hopes and benefits. Let any one of  
 Chap. IV. the number have been dazzled by these attractions. Let others again have been terrified by the thought of imprisonment and death, and their design would have been ruined<sup>1</sup>."

This is so manifestly true that the most advanced modern infidelity does not dispute it. The hypothesis of imposture on the part of the Apostles is rejected as morally impossible by Baur and Strauss, "the two coryphæi of modern scepticism." "History," says Baur, "must hold to the assertion that to the faith of the disciples the Resurrection of Jesus Christ was a fact, certain and indisputable. It is in this faith only that Christianity found a ground solid enough to rest upon it the superstructure of its whole historic development<sup>2</sup>." "The historian," says Strauss, "must acknowledge that the disciples firmly believed that Jesus was risen<sup>3</sup>."

The idea of deliberate imposture being thus cleared out of the way, another hypothesis has presented itself to those who deny the possibility of miracles, and therefore of the Resurrection.

i. Might not the Apostles have been deceived

<sup>1</sup> Pascal, *Thoughts*.

<sup>2</sup> *Drei ersten Jahrhunderte*, ed. II. pp. 39, 40.

<sup>3</sup> *Leben Jesu*, 1864, p. 289; see Godet's *Defence of the Christian Faith*, p. 23.

respecting the reality of the death of our Lord? PART III.  
Chap. IV.  
Might not that which they mistook for a resurrection have been an awakening from a state of trance, a natural recovery from a deep swoon?

This explanation found considerable favour with the older Rationalists, and the author of a recent well-known work on *Supernatural Religion*<sup>1</sup> owns that though he does not himself adopt it, yet, were the only alternative to accept it or fall back on the hypothesis of a miracle, he should consider the former the preferable course. He acknowledges, however, as a serious objection to the theory, what Strauss had already noticed, that it is not natural to suppose that after such intense and protracted fatigue and anxiety, followed by the cruel agony of the Cross, Christ could within a short period have presented Himself to His disciples with such an aspect as should have conveyed to them the impression that they beheld a Conqueror of Death, and the Prince of Life<sup>2</sup>. To this may well be added a

<sup>1</sup> Vol. III. p. 524.

<sup>2</sup> This idea was "utterly unknown to contemporary malignity. It is too late to bring in an hypothesis of the kind seventeen centuries after the event. Contemporaneously with the Roman eagles the Roman cross was planted upon the soil of Judæa. Those who lived at that time had but too many opportunities of acquainting themselves with the whole process of crucifixion, and every phase of suffering which it entailed. They were therefore acquainted with the fact that in exceptional circum-

PART III.  
Chap. IV.

consideration urged long ago by Neander. "Had the Jewish opponents of the Gospel," he writes, "made use of this hypothesis to invalidate the proof of Divinity which the Disciples derived from Christ's reappearance, and inculcated it freely, it would neither have been matter of surprise nor ground of suspicion. But the fact that they did *not* make use of any such hypothesis, but employed any and every other means to invalidate the Christian faith, is a powerful proof that there was nothing in the circumstances of Christ's death to favour such an explanation<sup>1</sup>."

What this supposition involves has only to be set down to prove its utter untenability.

How much our blessed Lord had undergone before His Crucifixion we have already seen. He had passed through the mysterious anticipation of His death in Gethsemane. He had been dragged from judgment-seat to judgment-seat. From Caiaphas to Pilate, from Pilate to Herod, from Herod to Pilate again. He had been buffeted, spitted on, and treated with mockery un-

stances persons of exceptional strength had been known to linger for an extraordinary length of time upon the cross. Yet, with their ingenuity quickened by an intensity of hatred, such as in our less heated atmosphere we can scarcely imagine, the enemies of Christ and His Church never brought forward this solution." *Church Quarterly Review*, Jan. 1880.

<sup>1</sup> Neander's *Life of Christ*, p. 474.



speaking. His back had been torn with the inhuman Roman scourge, a punishment only less terrible than death. His hands and feet had been pierced with nails. For six hours He had borne all the fearful torments of crucifixion. Consumed with thirst He had at last yielded up His life into His Father's hands. His side had been pierced with a spear<sup>1</sup>, inflicting a wound which would of itself have been sufficient to cause death. He had passed a whole day and two nights in a tomb hewn out of the limestone rock with no possibility of obtaining food or drink, and with a great stone rolled to the only entrance, while a Roman guard prevented the approach of friend or foe.

And yet on the morning of the third, instead of emerging half-dead out of His sepulchre, He reappears in the full radiancy of living activity. He appears to Mary Magdalene<sup>2</sup>, to the other ministering women<sup>3</sup>, and to S. Peter<sup>4</sup>; and on His feet, which two days before had been pierced with the nails through and through, He walks with

<sup>1</sup> Ἀόχνη, John xix. 34, the only place where the word occurs in the New Testament. This was the ordinary Roman *hasta*, a lighter weapon than the *pilum*, consisting of a long wooden shaft with an iron head, which was the width of a handbreadth and pointed at the end.

<sup>2</sup> John xx. 11—18.

<sup>3</sup> Matt. xxviii. 9, 10; Luke xxiv. 4—8.

<sup>4</sup> Luke xxiv. 34; 1 Cor. xv. 5.

PART III.  
Chap. IV.

two disciples the seven miles from Jerusalem to Emmaus<sup>1</sup>, and on the evening of the same day is seen by the Ten in the upper-room at Jerusalem<sup>2</sup>, when He suddenly presents Himself to them, speaks to them, and offers His risen Body for them to handle and satisfy their doubts. Eight days afterwards He manifests Himself to the Apostles, when S. Thomas is present<sup>3</sup>. Subsequently He is seen by seven of their number on the shore of the lake of Gennesaret<sup>4</sup>; then by S. James<sup>5</sup>; then by more than five hundred at once in a mountain in Galilee<sup>6</sup>; and lastly, by all the Apostles on one of the hills near Bethany, whence He is parted from them and ascends into heaven<sup>7</sup>.

Are these the actions of One Who had a short time before been taken down from His cross, and laid in a grave pierced through the side with the spear of a Roman soldier? Is this what we should have looked for from One restored from a long swoon?

But the Author of *Supernatural Religion* acknowledges as a more powerful objection to this

<sup>1</sup> Luke xxiv. 13—35; Mark xvi. 12, 13.

<sup>2</sup> Luke xxiv. 36—43; John xx. 19—25.

<sup>3</sup> John xx. 26—29.

<sup>4</sup> John xxi. 1—25.

<sup>5</sup> 1 Cor. xv. 7.

<sup>6</sup> Matt. xxviii. 16—18; 1 Cor. xv. 6.

<sup>7</sup> Luke xxiv. 50—53; Acts i. 3—12.

theory the disappearance of our Lord from the society of men. If He was restored by natural means from a lengthened trance, how did He end the life which had been thus recovered? Did He withdraw Himself from the notice of His Apostles, and retire privately to some region there, while life gradually decayed, to pass away like other men? Did He renounce His work, and leaving behind Him no trace of His place of retirement allow His Apostles to proclaim in the meantime the news of His resurrection? What would be our opinion of such conduct? If the idea of deliberate imposture must be rejected in the case of the servants, must it not still so be rejected in the case of the Master?

There is but one answer to the question. But how are we to account for the triumphant faith of the Apostles in the celebration of the Holy Eucharist unless the resurrection was a fact?

ii. Modern free thought has one resource left. The idea of the Resurrection was due, not to conscious imposture, or deliberate invention, but to mental visions produced in the minds of excited and enthusiastic believers which they mistook for objective realities. This morbid state of excitement, we are told, became a kind of epidemic amongst the early believers. Especially when the Apostolic company returned from Jerusalem to

PART III.  
Chap. IV.

Galilee, familiar spots and haunts awoke old memories, and they imagined they saw their risen Lord everywhere, on the road, on the shore of the lake, on the lonely mountain top. But it was only imagination. The apparitions were but reflections of their own hopes and longings.

Now the first and most natural thought which such a theory suggests is, What could have originated these visions?

"It is obvious to anyone," we are told, "who is acquainted with Psychological and Physiological researches, or who has even the most elementary knowledge of the influence of the mind upon the body, that subjective impressions can be mistaken for and believed to be actual objective effects." "Medical science," we are reminded, "teaches us that in consequence of a strong excitement of the imagination and of the cerebral activity thereby caused, the organs of sense may be affected in such a manner as to make the subject believe that it hears or sees an external object corresponding to the internal impression thus produced<sup>1</sup>."

It is thus conceded that a peculiar abnormal condition is necessary as an essential preliminary to the visionary state.

Now does the narrative of the event, which

<sup>1</sup> *Supernatural Religion*, Vol. III. p. 527.

has come down to us—and it is to be remembered there is no other—indicate on the part of those who witnessed it, the strong cerebral excitement and nervous tumult necessary to the possession of the visionary faculty?

On examining the narrative what strikes us most?

i. First its *extraordinary calmness*.

A fact more momentous in its significance than the Resurrection it is impossible to conceive, and yet it is related with the same simplicity, the same artlessness, the same absence of strain and effort which characterise the narrative of every other incident in the life of our Lord. So simple, indeed, is the account, that, as we read it, we almost forget the marvellous features of the occurrence and can with difficulty realise its exceptional character. There is no apparent consciousness on the part of the writers that the event requires a more careful or more elaborate authentication than any other. "All the difficulties," it has been said, "might have been avoided by anyone inventing a narration merely to serve some purpose." But there is no anxiety betrayed to remove them, or to reconcile conflicting facts, or to reveal all that was evidently known. Moreover, there is no piecing together of all the links in the chain of evidence; there

PART III.  
Chap. IV.

is no anxiety perceptible to reconcile statement with statement, or to give a perfect consistency to the whole account. The same supernatural calmness which has refused to mingle a note of surprise, or a word of indignation, with all the details of the Passion is still preserved in the narrative of the Resurrection. Not a note of exultation marks the record of the momentous triumph.

ii. *Again, if the belief of the first Apostles of the Resurrection rested upon visions, how comes it to pass that they are not represented as such in the narrative?*

The writers of the Gospel records, as also S. Paul, S. Peter, and the rest, were not unacquainted with such things. They have described them as happening sometimes to themselves, sometimes to others. Whenever they do so they make use of an appropriate phraseology, they employ specific terms. Why is this phraseology, why are these terms laid aside altogether in the description of the Resurrection? Why do these writers never say of the witnesses of this event that they fell into a trance, and so beheld their risen Lord? They knew how to describe such scenes. Why do they not fall back upon familiar terms instead of an entirely different kind of narrative?

iii. *Once more, if these were visions, how do we account for their having first occurred on the third day?*

PART III.  
Chap. IV.

S. Paul, when in his Epistle to the Corinthians he speaks of the event in the calm, judicial way to which I have just drawn attention, represents the Resurrection as having taken place *on the third day*, and in the Christian observance of the Lord's Day we have a liturgical fruit of this belief, and one which can be proved to have been extant as early as the Apostolic age.

But if the visions appeared, as we are told, later and in Galilee, why did the Disciples fix on the third day for their first occurrence? What interest had they in doing this? Why should they have selected the third rather than any other day? If there had been any wish to enhance the greatness of the event, is it not probable that a later period would have been selected for its occurrence? Lazarus had been dead four days before his resuscitation. Why should a shorter interval detract from the glory of the Master's victory?

It cannot be said that the day was selected in order that former prophecies of the Master might be fulfilled. It might be more plausibly asserted that the prophecy was changed to suit the fulfilment, than the fulfilment to suit the prophecy.

PART III.  
Chap. IV.

A writer wishing to adapt the day of the Resurrection to "the three days and three nights" of the great sign of the prophet Jonah<sup>1</sup>, would hardly have hit upon the actual day selected.

But if "the third day" is true, and it is supported by the testimony of S. Paul in the earliest record of the event which we possess, by S. Peter in his addresses contained in the Acts and in his Epistles, by the uniform evidence of the Gospel narratives, by the observance of the Christian Lord's Day ever since, in all Christian lands without interruption, except for a brief period of madness in France during the Reign of Terror, then it is clear that the Resurrection took place not in Galilee but in Jerusalem, and no time is left for the gradual development of the results of visions.

iv. *In the narrative, again, of the event itself, where is there any evidence of the strong excitement and that nervous enthusiasm which the visionary stage presupposes?*

The holy women clearly did not look for any startling incidents when they set out on the morning of the world's first Easter Day to complete the embalming which they had only time to commence on the evening of the Crucifixion. They visit the tomb, they examine it for them-

<sup>1</sup> See above, p. 134.



selves, they take note that it is undoubtedly empty, but they do not let fall a single word to shew that this excited a particle of hope or anything beyond surprise and bewilderment. Even when the Risen One manifests Himself to them, they cannot believe the evidence of their senses; they need to be encouraged to touch Him, and examine His Person before they can rid themselves of their doubts. When they announce what they had seen to the Apostles, so far from striking a responsive chord, they are met with cold incredulity, and their accounts are regarded as "idle tales." Nay more, when the Ten are themselves convinced of the reality of the fact, one of their body positively declines to accept their testimony—no words of others, he declares, nothing but touching with his own hands the crucifixion marks on his Master's body shall convince him of a fact antecedently so incredible as the resurrection of his Lord.

Where is the evidence here of any excited bodily exaltation? Where is there any trace of a passionate imagination realising for itself what it longs to see? Whenever the Risen Saviour does manifest Himself, He is invariably unexpected, and He has always to rebuke the unbelief and slowness of heart of His disciples.

The Psychological condition, therefore, essen-

PART III. tial to the temperament that “sees visions and  
Chap. IV. dreams dreams” is wholly wanting. But even supposing it had existed, is it likely to have affected so many, of such varied temperaments, of such different mental characteristics—women who had been brave enough to “stand beholding” on Calvary, the deeply repentant Peter, the travellers to Emmaus, the brave but doubting Thomas, the Eleven in the upper-room, the seven on the Lake, the five hundred on the Galilean mount, the majority of whom were actually alive when S. Paul wrote his letter to the Corinthians?

v. *Lastly, if a state of over-excitement produced visions, why did the visions cease?*

Their cessation takes place not only very soon, but very suddenly.

Assuming that they were visions, five occur on the third day after the Crucifixion, one seven days afterwards, three at intervals during a period of four weeks, and one, the Ascension, six weeks after the first. From that moment the manifestations cease abruptly. We have no record of any other in Galilee or Jerusalem. Only one other is mentioned, and that not till several years afterwards, on the road to Damascus, to Saul the persecutor.

How are we to explain this sudden and abrupt

cessation of the phenomena of these visions? If they were the result of a state of ecstasy, why did that state cool down? It cannot be said that this cessation was due to a gradual weakening of the enthusiasm of the Church. History shews that the very opposite of this was the case. If it be asked when the spiritual impulse of the new believers reached its culminating point, the answer must be on the Day of Pentecost. But this was ten days after the Ascension, that is, after the last "manifestation," and we read nothing of any appearance then of the Risen Lord. "Psychology," says M. Keim, "would conclude that the action of that vibration, once set in motion by the Twelve in the whole body of the Church, would continue with increasing intensity, producing a life of enjoyment altogether ecstatic<sup>1</sup>." But exactly at the moment when enthusiasm was at its height the "visions" suddenly cease, and when we should have expected they would increase in number, and have continued, they stop, and give place to a life of healthy, practical, moral activity on the part of the infant Church.

Thus the theory of visions is incapable of defence on any historical grounds.

<sup>1</sup> *Der geschichtliche Christus*, p. 136, quoted in Goulet's *Defence of the Christian Faith*, p. 79.

## CHAPTER V.

### *THE RISEN LIFE.*

Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός.

ACTA APOST. ii. 32.

PART III.  
Chap. V.

i. **B**UT if the Theory of Visions is, independently of its own inherent weakness, insufficient to account for the style of the narrative of the Resurrection, much less can we believe it could have originated the description of the existence, to which the Risen Saviour is represented as restored.

Suppose for a single moment that the first Disciples had drawn from their own resources materials wherewith to depict the new life of their Master, on what had they to depend?

“Enoch and Elijah,” we are told, “had not tasted death. The belief began to gain ground that even the patriarchs and other Old Testament worthies of the first rank had not truly died, and that their bodies were alive in their graves at

Hebron." Supposing this to be true, though there is not a particle of evidence in its favour, would the record of sudden removals from this world, as related in the Old Testament, or of resuscitations after death, have predisposed the first Disciples to entertain the idea of such a life as that to which their Master is represented as restored in the Gospel narratives?

If we reflect, we must see that the question can be answered but in one way.

Of Enoch, in the dawn of the world's history, we are simply told that *he was not, for God took him*<sup>1</sup>. He vanished one day from the society of his fellow-men and could nowhere be found. Elijah, again, was removed from this earth in a sudden, supernatural manner. One day, as he was in earnest converse with Elisha, *behold a chariot of fire and horses of fire; and they parted them both asunder; and Elijah went up by a whirlwind into heaven*<sup>2</sup>. But the continued existence of either afterwards in a disembodied form is nowhere described, or even attempted to be described.

Still, it may be said, Elijah had restored the widow's son to life at Zarephath, and Elisha had given back the boy to the sorrowing Shunammite.

<sup>1</sup> Gen. v. 24; Heb. xi. 5, 6.

<sup>2</sup> 2 Kings ii. 11.

PART III.  
Chap. V.

What, however, was the form of existence to which they were restored? It was the same natural life they had lived before, without change or difference.

The same remark is true of all the records of death conquered recorded in the New Testament, whether in the death-chamber, as in the instance of the daughter of Jairus, or on the way to the tomb, as in that of the son of the widow of Nain, or four days after death, as in the instance of Lazarus. All these were raised to life, but only to die again.

Previous analogy, therefore, would have represented the Resurrection of our Lord either as a restoration to mortal life with all its changes and chances, or as an immediate deification<sup>1</sup>.

But it is urged that ideas borrowed from Greek or Roman mythology may have coloured the conceptions of the first Disciples.

Let us glance, then, at the popular traditions of Greece and Rome, and what do we find?

The chief legends which gave expression to the idea of the restorative power of nature were drawn from the fixed recurrence of day and night, or

<sup>1</sup> "The belief in the resuscitation of the dead to the vicissitudes of ordinary life would indispose for the belief in a rising to a life wholly new in kind and issue." Westcott's *Gospel of the Resurrection*, p. 119.

from the regular alternations of the seasons. Even when the fiction assumed a personal shape, it simply reproduced the Jewish idea of continued mortal existence. "If Hercules was fabled to have met Death and rescued Alcestis from his grasp by force, or to have descended into Hades and delivered Theseus from confinement there, he is said to have conferred on them no greater blessing than a fresh span of earthly existence. If after the accomplishment of his labours he was himself wedded to immortal youth in the mansions of the Gods, it was not till he had ceased to be the champion of men, and had consumed in the fires of Oeta whatever showed his fellowship with them. Nowhere else in ancient mythology is there a clearer embodiment of the instinct which craves for a personal immortality and communion with God than in this noble legend, and yet even here the entrance to the new life is symbolized by the destruction and not by the restoration of human powers<sup>1</sup>".

But the Gospels represent our Lord as restored to a form of life unknown alike to previous Jewish experience and to Hellenic mythology. He is represented as sustaining an entirely unprecedented phase of being. The former mode of existence, with which Apostles and Disciples

<sup>1</sup> Westcott's *Gospel of the Resurrection*, pp. 116, 117.

PART III.  
Chap. V.

had been familiar, is not prolonged. His Body has undergone a marvellous change, and yet in a certain sense it is the same as before His Death. Words<sup>1</sup>, never used before, are now for the first time introduced to describe His "manifestations" of Himself. He comes we know not whence, He goes we know not whither. Now He is in the midst of His Apostles, now He vanishes out of their sight<sup>2</sup>. The Risen Body has clearly new properties, new powers, new attributes. There is the same well-known intonation of the Voice<sup>3</sup>. There are the marks of the wounds in the hands, and feet, and side<sup>4</sup>. But we can follow Him no more in His daily going out and coming in. He comes and He retires. He appears and He vanishes away. The old life, with its wants, its special limitations, its submission to the laws of time and space, has disappeared, and has been absorbed into a new life, with fresh powers of action and a mode of being unknown before<sup>5</sup>.

<sup>1</sup> Comp. John xxi. 1, *μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς*; comp. xxi. 14, *τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς*. "The active form, which occurs in John xxi. 1, marks the appearance as depending on the Lord's will." Westcott *in loc.* Mark xvi. 12, *μετὰ δὲ ταῦτα δυνὼν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη*; xvi. 14, *ὑστερον δὲ ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη*.

<sup>2</sup> Luke xxiv. 31.

<sup>3</sup> John xx. 16.

<sup>4</sup> John xx. 27.

<sup>5</sup> "What was natural to Him before is now miraculous; what was before miraculous is now natural." Westcott's *Revelation of the Risen Lord*, p. 8.



Instead of the former existence there is "manifested" from time to time a restored and perfected Manhood. Nothing is taken away, but something is added. *The corruptible puts on incorruption, the mortal puts on immortality.*

Is it likely that men seeing "visions" would have invented such an unprecedented form of being? Is it probable that appearances of the Risen Lord, so majestic in their simplicity and preserving so marvellously the balance between the present and what had gone before, would have been conceived by persons in a state of ecstasy and nervous tumult?

ii. Not only, however, is the Risen Life, as described by the Evangelists, utterly unlike anything that had been known before; not only does it stand apart from all that analogy would have suggested or previous conceptions have anticipated; not only are all the incidents connected with its manifestations alike simple and natural, and so constitute one of the most powerful arguments for their reality; but there is besides all this another and an important feature which demands attention, and that is the singular congruity of all the actions of the Risen Saviour with everything that had gone before.

Nothing is more remarkable, perhaps, in the life of our Lord than the striking reservation of

PART III.  
Chap. V.

the exercise by Him of miraculous power to a moral purpose. His interpositions for the relief of human suffering appear to have been prompted by human impulses of compassion<sup>1</sup>, and are strictly reserved for the benefit of others, never for the glorification of Himself. There is nothing, as has been often pointed out, distorted or exaggerated about them, nothing merely startling or theatric. They are strictly in keeping with the high moral and religious purpose of His mission. They never degenerate into exhibitions of simple power, calculated to strike wonder, and nothing more, into the minds of those who witness them. Stones are not turned into bread. Signs are not given from heaven. The marvel-mongering appetite so peculiarly characteristic of Oriental natures is not gratified.

Now it is not only in the highest degree probable, but almost absolutely certain, that no enthusiastic disciple brooding over the past and fancying he saw visions of his risen Lord would ever have deemed necessary *the retention of this stern reserve of miraculous power after the Resurrection*. If such an one had attempted to describe a being clothed in the mystery of the Resurrection Life, is it likely that he would have abstained

<sup>1</sup> See Isaac Taylor's *Restoration of Belief*, p. 352.

from overawing his hearers with exhibitions of superhuman power? Why should a conqueror of Death maintain this strange reserve? Why should He not now by some over-mastering miracle crush all unbelief? Why should He not now gratify the oft-repeated requests for some "sign from heaven?" Had He not risen from the dead and conquered man's last enemy?

But is this what we find?

It is precisely the contrary. As before, so it is now. Startling theatric miracles are not wrought. Exhibitions of superhuman power for purposes of self-glorification are not vouchsafed. The twelve legions of angels, which, according to His own declaration, the Saviour might during His earthly life have summoned to His aid, are not now invoked to herald His hour of triumph. The harmony between the reserve of miraculous power observable before and that so noticeable now is strictly maintained. Nothing mars the Divine unselfishness of His life, or disturbs the balance of His moral perfections.

Does this read like the result of Visions?

iii. But if this striking reserve could have been conceived by simple, credulous men, such as the first Disciples are represented to have been, is it likely that in the ecstatic rapture, which enabled them to see visions, they would have

PART III. extended it to the words also of One Who had  
Chap. V. triumphed over death?

Before, indeed, there had been a strange unwillingness to gratify mere curiosity, and information had been again and again withheld on many mysterious subjects from thoughtless inquirers. *Lord, are there few that be saved? Lord, when shall these things be? Lord, why dost Thou manifest Thyself unto us, and not unto the world?* These and similar inquiries had been made, and had sometimes been put by with silence, or if answered, the reply had ever been least directed to the gratification of mere curiosity, and most to the enforcing of some moral or spiritual lesson.

But would not the appearance of a Conqueror of death have been the signal for the reverse of all this? Why should information be now withheld? Why should not the spirit of inquiry now be gratified? On what point had the human mind been more exercised, of what had the human heart craved more persistently the solution, than the mystery of death? But prayers, tears, entreaties, agonised remorse had spent themselves in vain, and had failed to charm "the dull cold ear" of death. From the unknown land, whither the disembodied spirit had gone, no voice had sounded to tell the secret of its welfare, or reveal the mysteries of its existence.

But why should the secret still be kept when death had been overcome? Why should the utterances of the great Conqueror be still restrained?

PART III.  
Chap. V.

“When Lazarus left his charnel-cave,  
And home to Mary’s house returned,  
Was this demanded—if he yearn’d  
To hear her weeping by his grave?

‘Where wert thou, brother, those four days?’  
There lives no record of reply,  
Which telling what it is to die  
Had surely added praise to praise.

From every house the neighbours met,  
The streets were filled with joyful sound,  
A solemn gladness even crown’d  
The purple brows of Olivet.

Behold ■ man raised up by Christ!  
The rest remaineth unreveal’d;  
He told it not; or something seal’d  
The lips of that Evangelist.”

But what Lazarus left unrevealed, and what S. John did not record, why should not the Risen Christ have disclosed? Even now, however, the same solemn silence is maintained. Speculation is not rewarded. Curiosity is not gratified.

Is this the way of the visionary enthusiast?

iv. What is thus true of the reserve in the exercise of miraculous power, and the refusal to gratify mere curiosity, is true also of all the

PART III. other moral features in the character of the Risen  
Chap. V. Christ.

To describe a conquest of death at all, to portray the Conqueror clothed in the mystery of the Resurrection Body, and in doing so to preserve the harmony of His moral attributes with all that had gone before, is a task transcending the art of the greatest master of poetry or fiction. Never before, never since, has it been even attempted. The idea has received form and substance only in the pages of the Evangelists, and has won the instinctive reverence of generations of the sons of men<sup>1</sup>.

The perfect balance between humiliation and exaltation, between memories of past suffering and the consciousness of present triumph is maintained to the end. Though invested with new powers and new attributes the Risen Christ still remains essentially the same as He was before at Nazareth and Capernaum, in the Judgment Hall and upon the Cross. There is the same tenderness and consideration, the same loving forbearance, the same infinite patience, the same power of adaptation to individual wants, the same delicacy in dealing with individual characters. We feel instinctively, as we read the records, that He who reveals Himself to Mary of Magdala, Who sends

<sup>1</sup> See *Restoration of Belief*, p. 230.

the special message to the repentant Peter, Who removes the difficulties of the brave but doubting Thomas, Who manifests Himself in the early morning by the lake to the Seven, is the very Lord of whom we have read before in the days of His humiliation. And yet though the humiliation has passed away, and a new and mysterious glory has begun, He remains the same in all the essentials of His moral perfections and His Divine unselfishness.

How utterly unlike is this to the inflated exaggerations of the Apocryphal Gospels! What credulous enthusiast, what "glorious dreamer" would have conceived such a union of dignity and simplicity, such a natural state of transition between human lowliness and divine glory, as were displayed by Him, Who was "the firstborn from the dead"?

The failure which we instinctively feel would have marked any attempt to construct a record of the appearances of the Risen Christ is a measure of the success which crowns the Gospel narrative. It is a success there and then, and there only because it is the record of historical facts, and before the solemn reserve alike in words and acts maintained by the conqueror of death the theory of visions utterly breaks down. It never entered into the heart of man to conceive

PART III. such a union of majesty and simplicity, such a  
Chap. V. natural state of transition between human low-  
liness and divine glory, such a conscious possession  
of new powers and new attributes, combined with  
the ability to preserve so marvellous a self-control  
alike in act and speech.



## CHAPTER VI.

### THE WITNESSES OF THE RESURRECTION.

Οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις  
ὑπὸ τοῦ Θεοῦ.

ACTA APOST. x. 41.

IT has been remarked by Paley<sup>1</sup> that “the most PART III.  
Chap. VI.  
common understanding must have perceived that the history of the Resurrection would have come with more advantage if the Evangelists had related that Jesus had appeared after He was risen, to His foes as well as His friends, to the Scribes and Pharisees, the Jewish council, and the Roman governor ; or even if they had asserted the public appearance of Christ in general, unqualified terms, without noticing, as they have done, the presence of His Disciples on each occasion, and noticing it in such a manner as to lead their readers to suppose that none but disciples were present. They *could* have represented it one way as well as the other. And if their point had

<sup>1</sup> *Evidences*, Part II. chap. 3.

PART III.  
Chap. VI.

been to have the religion believed, whether true or false ; if they had fabricated the story *ab initio* ; or if they had been disposed either to have delivered their testimony as witnesses, or to have worked up their materials and information as historians, in such a manner as to render their narrative as specious and unobjectionable as they could ; in a word, if they had thought of anything but of the truth of the case, as they understood and believed it, they would in their account of Christ's several appearances after His Resurrection, at least have omitted this restriction."

The use which Paley here makes of the fact that the appearances are confined to chosen witnesses is deserving of all attention. But no less striking is the fact that each and all these witnesses speak and act in a way which is in strictest accordance with all that has gone before. To have preserved this congruity in the case of our Lord is, as we have seen, very remarkable, and quite incompatible with the theory of Visions. No less striking is the preservation of this congruity in dealing with the numerous and varied characters which meet us during the great Forty Days, which is equally inconsistent with the above theory and, as will be seen from the consideration of the following instances, constitutes a powerful testimony to the historical truth of the narrative.

i. And first, on the morning of our Lord's resurrection, we are told that a company of women came to visit the sepulchre<sup>1</sup>. A single glance at their names convinces us that they form the same group which had been the witnesses of the Crucifixion<sup>2</sup>. We are not surprised, therefore, that the same constancy of affection, which had made them the last at the Cross, makes them also the first at the Sepulchre.

But what was the purpose of their coming?

The question is answered by S. Luke<sup>3</sup>, who tells us that they had brought spices to complete the embalming of the Body, which had been only partially accomplished when it was taken down from the Cross<sup>4</sup>. Such an object implied the possession of some means, and we learn in the most incidental manner from the same Evangelist, that, in accordance with the custom of Jewish women to contribute to the support of the Rabbis whom they revered, *Mary called Magdalene, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others ministered to the Lord of their substance*<sup>5</sup>. They all come before us there occupying a position of comparative

<sup>1</sup> Matt. xxviii. 1; Mark xvi. 1; John xx. 1.

<sup>2</sup> Matt. xxvii. 55, 56, 61; Mark xv. 40, 41, 47.

<sup>3</sup> Luke xxiv. 1.      <sup>4</sup> Luke xxiii. 56.      <sup>5</sup> Luke viii. 1—3.

PART III.  
Chap. VI.

wealth. Their action, therefore, in the early morning of this famous day is in strict harmony with this incidental notice. They possess wealth, they minister of it to the Lord in His lifetime, what more natural that they should do the same in honour of His entombment?

But the theory of Visions would make it quite immaterial who they were.

ii. The strange sight which awaited them<sup>1</sup>, and the strange sounds<sup>2</sup> which alarmed them on reaching the spot, are described by three of the Evangelists. One of their number, Mary of Magdala, resolved to seek more effectual aid than such as weak women can afford, runs with all speed to Simon Peter<sup>3</sup> and announces to him and the Apostle S. John that the tomb was empty. That she should have found these two Apostles together is striking enough, but it is in exact accordance with the notices of them on the night of the apprehension<sup>4</sup> and in the hall of Caiaphas.

Still more worthy, however, of attention is the mode in which the two Apostles are respectively described as acting on the present occasion. On receiving the startling intelligence both set out towards the sepulchre. That S. John should

<sup>1</sup> Mark xvi. 4: John xx. 1.<sup>2</sup> Matt. xxviii. 2.<sup>3</sup> John xx. 2.<sup>4</sup> John xviii. 15.

have outrun<sup>1</sup> his fellow Apostle is natural from the indications given us that he was the younger of the two<sup>2</sup>. Equally natural is the fact that the impetuous Peter on reaching the scene advanced whither his companion had scrupled to proceed. Both survey the empty sepulchre, first S. John, casting a hasty glance at a little distance<sup>3</sup>, and then S. Peter entering in and steadily contemplating<sup>4</sup> the position of the grave-clothes, the swathing bands in one place, the face-cloth not lying with the rest, but folded up in a spot by itself<sup>5</sup>. Encouraged by the other's boldness the Apostle John now ventures in and with the same attention surveys the condition of the tomb, and

<sup>1</sup> John xx. 4.

<sup>2</sup> Would a second century writer have thought of this in inventing a story?

<sup>3</sup> Would an enthusiast dreamer have conceived the perplexed, hurrying, running Apostles composed by the order in the empty sepulchre, the same spirit of order, which bade the Apostles gather up the fragments that remained after the feeding of the five thousand?

<sup>4</sup> Παρακύψας βλέπει (*seeth at a glance*) τὰ ὀθόνια, John xx. 5.

<sup>5</sup> Καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ (*steadily beholdeth*) τὰ ὀθόνια κείμενα, John xx. 6. Hence he sees the σουδάριον which S. John in his short look apparently had not observed. "How natural is the αὐτοῦ. The writer is absorbed in his subject and feels no need to mention the name. The details here tell of the eye-witness: he even remembers that the napkin was folded." Plummer's *S. John*.

the proofs of the absence of all disorder and confusion.

But it is to be noticed that no remark is recorded to have fallen from the lips of either. In the case of S. Peter, we can readily understand why the impulsiveness which had urged him to speak out on other occasions was now checked. The tumult of emotions which must have filled the breast of him who had so recently denied his Lord, might well have restrained all power of utterance.

The silence, however, of S. John, is it or is it not in accordance with what we should have expected?

Though he was "the disciple whom Jesus loved" and reclined upon His breast, yet the occasions on which he is recorded to have spoken are surprisingly few. *Rabbi, where dwellest thou?*<sup>1</sup> *Lord, who is it?*<sup>2</sup> *It is the Lord*<sup>3</sup>. These are the only utterances which can be distinctly traced to him, and even of these the second was due to the prompting of S. Peter. The idea that we form of him is that he was of a more silent nature than the others. Quiet, reflecting, calm, he feels more than he expresses, he inwardly meditates<sup>4</sup>

<sup>1</sup> John i. 39.<sup>2</sup> John xiii. 25.<sup>3</sup> John xxi. 7.<sup>4</sup> "When he lies upon his Master's breast at the last Supper, and his Master speaks of treason, he is sad and silent.

when his companion, to whom he is bound by contrast of character, would have given vent to his feelings. But the same retiring silence is maintained at the sepulchre. An ejaculation, and the picture would have been marred. Instead there is silence, and we find instinctively that it is in harmony with what has gone before.

But would any Vision have preserved to us so accurately the character and individuality of the two Apostles? Could any but an actual eye-witness have described the process whereby conviction was brought home to his mind, "the dull unbelief beforehand, the eager wonder in running, the timidity and awe on arriving, the birth of faith in the tomb<sup>1</sup>"? Would a dreamer have preserved the candid avowal that the love of Apostles failed to grasp and remember what the enmity of the priests understood and treasured up<sup>2</sup>?

Peter must first call upon him to ask. When the Lord at the Sea of Tiberias turns from them and bids Peter to follow, S. John cannot persuade his heart to remain. He has a question—a prayer—he follows Jesus too, but silent. Peter has to express his action in the questioning word." Luthardt's *S. John*, I. 94.

<sup>1</sup> "This is true psychology, free from all self-consciousness." Plummer's *S. John*.

<sup>2</sup> Compare the words of the fourth Evangelist concerning the Apostles, οὐδέπω γὰρ (*for not even yet*) ᾔδεισαν τὴν γραφήν, οὐ δὲ αὐτὸν ἐκ νεκρῶν ἀναστῆναι (*John* xx. 9) with *Matt.* xxvii. 63.

iii. Let us pass on to another scene.

No incident has provoked more criticism than the appearance of the Risen Christ to Mary of Magdala. "The passion of an hallucinated woman," says Rénan, "gave the world a risen God<sup>1</sup>."

On any subjective principles it is difficult to see, unless the fact was true, why she should have been selected out of the whole number of the disciples to be the first herald of the Resurrection. What had occurred before to mark her out for such distinction? What incident had taken place to indicate her fitness for taking a prominent part on so eventful an occasion?

We search the Gospel narrative in vain to find any.

The incident itself is recorded at length only by S. John. Why by him rather than the other Evangelists? There is nothing on the immediate surface of his own narrative to tell us why.

But on turning to the other Gospels we find her the intimate companion of Salome<sup>2</sup>, and Salome was the mother of S. John. What more natural, then, that he should record an incident

<sup>1</sup> "This, however, is as old as Celsus. *Ευνή πρόριστος, ὡς φανε, καὶ εἴ τις ἄλλος τῶν ἐκ τῆς αὐτῆς γοητείας.*" Orig. c. *Cels.* II. 55.

<sup>2</sup> Mark xvi. 1; Luke viii. 1—3.



which brought back so many personal reminiscences, and which he probably learnt from Mary of Magdala herself?

But why is she prominent at all on this occasion? Why was she among the first at the Sepulchre? Again, there is nothing in the narrative of S. John to explain this. But on looking into the Gospel of S. Luke we discover a cause amply sufficient. Like some of the other<sup>1</sup> holy women she owed to the Master a priceless boon. What, however, in their case may have been an ordinary instance of His healing power, in hers had been attended with no ordinary circumstances. He had been the means of restoring her from terrible possession not by one but by seven demons<sup>2</sup>. This carries our thoughts back to an awful period in her history, when she must have displayed in some of their most aggravated forms not a few of the most dreadful phenomena of mental and spiritual disease, the wretchedness of despair, the divided consciousness, the preternatural phrenzy, the long-continued fits of silence<sup>3</sup>.

<sup>1</sup> Γυναικες τινες αἱ ἦσαν τεθεραπευμεναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Luke viii. 2.

<sup>2</sup> Luke viii. 2.

<sup>3</sup> See the article on Mary of Magdala in *Smith's Dictionary of the Bible*, Vol. II. p. 256.

PART III.  
Chap. VI.

And thinking of this phase of her history, do we not discern the reason why she can not, when she has once returned, persuade herself to leave the tomb; why she cannot help looking into it again<sup>1</sup>, why she weeps so violently<sup>2</sup> as though her soul hung on her buried Lord; why in her complete despair at her loss she converses with the angels as if their coming was nothing peculiar; why so full of her sorrow she assumes that the gardener<sup>3</sup> and everyone else must know all about it; why in her loving devotion, not measuring her strength, she declares her readiness to bear away herself His lifeless form?

But may we not also discern the reason why the Risen Christ made Himself known to her by pronouncing her name? Might not one who had

<sup>1</sup> John xx. 11.

<sup>2</sup> John xx. 11; *Μαριάμ δὲ εἰστήκει...κλαίουσα. ὡς οὖν ἔκλαιεν.* The word is stronger than *δακρύνειν*. It means *to wail* and cry aloud, not merely to shed tears. It is used (i) of her; (ii) of Rachel (Matt. ii. 18); (iii) of S. Peter (Mark xiv. 72); (iv) of the widow of Nain (Luke vii. 13).

<sup>3</sup> *Εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας, καὶ γὰρ αὐτὸν ἀρῶ.* John xx. 15. "If thou (σὺ emphatic) have borne Him hence," she addresses the supposed gardener. He must know whom she means. She repeats the *αὐτόν* (*Him*) three times. Her pain and her excitement hasten her stormily hither and thither, from the grave to the disciples, from these to tears, and again to the grave, from the grave to the gardener, and again to the grave. She must find Him." Luthardt, *S. John*, I. 99.

suffered as she had suffered have been in danger, when confronted with the empty tomb, of falling into a condition more terrible than one of uncontrollable grief? Might she not in the utter stupor of that grief have been liable to a relapse, which would have made the last state worse than the first? Is it strange, then, that the Risen One should have sought to arouse her *by uttering her name*<sup>1</sup>? Is it marvellous that there follows the cry of joyful recognition? Is an incident so simple and artless likely to have been the product of an enthusiastic fancy believing it saw Visions? Would any writer of the second century have made Mary of Magdala the heroine of the Resurrection, rather than the Mother of our Lord, and at the same time have maintained a congruity between the special treatment of her case and the previous facts of her personal history, though these are only alluded to and never obtruded on our notice by the other Evangelists?

iv. On the same day, however, another appearance was vouchsafed, to which it is clear S. Paul attached very considerable importance,

<sup>1</sup> The first question He had put to the man possessed with the legion for the purpose of calming him by bringing him to recollection and to the consciousness of his personality was, *What is thy name?* Matt. viii. 28—34; Mark v. 1—20; Luke viii. 26—39; see Trench *On the Miracles*, p. 170; Steinmeyer *On the Miracles*, p. 157.

PART III.  
Chap. VI.

and which he made a special subject of his preaching to the Corinthians. *I delivered unto you*, he writes, ... *that He was seen by Cephas*<sup>1</sup>. He places this in the very forefront of his record of the appearances of his Master after His Resurrection.

Now if there was any circumstance which an ordinary writer would have undoubtedly described in all fulness of detail, and which the hypothesis of Visions would have made a special subject for all possible embellishment, it is the meeting between the Conqueror of death and the Apostle who had three times basely denied Him. But this meeting so full of surpassing interest is shrouded in well-nigh complete silence. S. Paul tells us nothing. He lifts not the veil from an incident which must, we may well believe, have formed more than once a theme for earnest converse between himself and S. Peter during those fifteen days which they spent together at Jerusalem<sup>2</sup>. Once, and only once, does S. Luke allude to it. *The Lord is risen indeed and hath appeared unto Simon*<sup>3</sup>. This is the simple statement of the Apostles to the two disciples just returned from Emmaus. They thought they were the bearers

<sup>1</sup> Καὶ ὅτι ᾤφθη Κηφᾷ, 1 Cor. xv. 5.

<sup>2</sup> Gal. i. 18.

<sup>3</sup> Luke xxiv. 34.

of strange and welcome tidings. But the Apostles had equally strange news for them. By a special appearance the Lord had revealed Himself to the repentant Peter.

PART III.  
Chap. VI.

Sadder hours were never spent by mortal man than those, through which the Apostle passed during the Friday-night, Saturday, and Saturday-night of Holy Week. His association now with "the beloved disciple" is what we should have expected. So also is his hurrying to the tomb on the Easter morning, and his silent departure from the empty sepulchre. But when exactly he encountered his Lord and what passed between them remains a holy secret. How the Conqueror of death looked at him, and the Apostle met His eye, how He addressed him, if He addressed him at all, and the other stammered out his confession of guilt remains unknown.

This much seems certain. The Lord revealed Himself to the Apostle *alone*, when there was no one by to see his agony of grief and to listen to his broken words.

Was this contrary to or in harmony with an incident which the repentant Apostle may well have called to mind? What had his Master once impressed upon the Apostle as to the proper mode and method of forgiveness? Had He not said, *If thy brother sin against thee, go, shew*

PART III. *him his fault between thee and him alone: if he*  
 Chap. VI. *hear thee, thou hast gained thy brother*<sup>1</sup>?

*Between thee and him alone!*

And He who uttered the precept Himself acts up to it! Is it likely that such a touching congruity between the mode of the appearance of the Risen Christ and the repentant Apostle, and His own precept respecting the forgiveness of an erring brother, could ever have been due to Visions? Does this tenderness of consideration on the part of the Saviour and the silence in which this interview is shrouded, savour of a sorrowful brooding over the details of the Passion and a credulous belief in a fancied appearance of a Risen Lord?

v. But on the evening of the appearance to the Apostles, when they could announce the manifestation to S. Peter, one of their number was not present<sup>2</sup>. Why he was absent we are not told, but we are told how in plain, blunt, words he avowed his inability to accept the testimony of the rest that they had seen the Lord, and demanded the same evidence of the senses which had been vouchsafed to them<sup>3</sup>. The Ten had no doubt told him of their own terror

<sup>1</sup> Matt. xviii. 15. Rev. Version. The presence of S. Peter on this occasion is apparently implied by verse 21.

<sup>2</sup> John xx. 24.

<sup>3</sup> John xx. 25.

and hesitation, and how Jesus had bidden them "handle Him and see" in order to convince themselves. He now asks the same mode of proof for himself.

PART III.  
Chap. VI.

Who was this? Who does not know?

Who has not heard of the Doubter amongst the Apostles? But was he selected at random for the manifestation now vouchsafed to him? The hypothesis of Visions would make it indifferent which of the Apostolic body it was. Historical continuity is not thus easily satisfied. It bids us look back and see if we can discern traces of the temperament which now prompted so strong an avowal of inability to believe aught but the testimony of his own senses<sup>1</sup>.

And do we look in vain?

Who is it that says, when the Master is across the Jordan, and the message has come that Lazarus is sick, and there is danger of an attempt upon the life of our Lord, *Let us also go, that we may die with Him*<sup>2</sup>? Who is it that at the Last Supper replies to the Master's announcement of His speedy departure, *Lord, we know not whither Thou goest; how know we the way*<sup>3</sup>? It is none other

<sup>1</sup> Ἐὰν μὴ ἴδω...οὐ μὴ πιστεύσω. John xx. 25. The negation is in its strongest form. He says not *If I see...I will believe*; but, *Except I see, I will in no wise believe*.

<sup>2</sup> John xi. 16.

<sup>3</sup> John xiv. 5. Rev. Vers.

PART III. than S. Thomas. Are not these two utterances  
 Chap. VI. incidental indications of his temperament? Do they not reveal him to us as one who deeply loved his Lord, who would follow Him to death, but who ever looked upon the darker side of things, was inclined to melancholy, clung with tenacity to his pain, and would make no ventures on uncertain ground? Has not the sudden change of frame on his part the fullest psychological truth, when he, who wished to believe if he could, who was no doubter for doubting's sake, was with a sudden mighty sweep lifted by the Risen Christ—Who shewed that he knew the test His disciple had demanded—from the unbelief of hopeless melancholy to the highest word of belief, *My Lord, and my God*<sup>1</sup>? “The few scattered notices, which join so easily to make a characteristic psychological unity, are not woven into the story just to characterize the disciple. They occur just because they have exactly their necessary place at their respective positions in the account. The scantiness of the notices and the way they are strewn about do not fit the idea that S. John meant to draw a character<sup>2</sup>.” And yet these traits agree together in one harmonious picture of that character, and we feel there is no one else of the Apostolic body who

<sup>1</sup> John xx. 28.<sup>2</sup> Luthardt's *S. John*, i. p. 56.



could have been substituted on this occasion for S. Thomas. PART III.  
Chap. VI.

vi. One more incident alone remains to be noticed.

At some period after this last appearance, though when exactly we are not told, the Apostles, obedient to their Lord's repeated commands<sup>1</sup>, returned to the regions of Galilee and the familiar neighbourhood of the lake of Gennesaret. Here, amidst familiar haunts and quiet scenes of nature, they resumed their former occupation as fishers on the lake<sup>2</sup>, and on one occasion, seven<sup>3</sup> of their number enter a boat at eventide and ply their craft<sup>4</sup>. Hour after hour passes, and still they take

<sup>1</sup> Matt. xxviii. 7; Mark xvi. 7.

<sup>2</sup> At the suggestion of S. Peter, who again takes the lead, John xxi. 3.

<sup>3</sup> Peter, Thomas, Nathanael Bartolmai, James, John, and two others. "The denier, the slowest believer, the quickest believer, the two throne-seekers, and two more we know not who." Ruskin's *Modern Painters*.

<sup>4</sup> "S. John brings us to Galilee. His narrative has still the same historical cast, the same local colouring as before. The white beach (*εἰς τὸν ἀγιαλόν*, John xxi. 4); the morning meal; the 'meat' (*προσφάγιον*) which they use; the familiar 'children' (*παιδιά*), are full of reality. The lake is seen again in the light. The boats and fishing implements are there. Faithful friends are remembered and named (xxi. 2). We must be blind and deaf if we cannot recognise the tongue, the hand, the glance, of the Galilean fisherman. He has the practical eye which measures distances instinctively in that clear air and under those lustrous waters (*οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς*,

PART III.  
Chap. VI.

nothing. Just, however, as the morning breaks, they discern the dim outline of a Man's figure on the beach, and a Voice is heard through the still morning air, saying, *Children have ye aught to eat?* They answer, *No*. Thereupon the Voice speaks again, and bids them cast the net on the right side of the boat, and assures them they shall find. They act on His word, and straightway are unable to drag the net to land by reason of the multitude of the fish they have enclosed<sup>1</sup>.

Then one of their number, awakened partly by the incident itself, partly perhaps by the Voice of

ἀλλ' ὡς ἀπὸ πηγῶν διακοσίων (xxi. 8). He sees all, after so many years, as clearly as if it were yesterday. They cast the net upon *the right* side of the ship; *that* he cannot forget. He remembers (for he saw it) that the net was strained to the utmost, yet did not break, and how many fishes were taken. The Figure which he beholds is not mute and mysterious—the trick of imagination—or, if reality at all, some passing traveller who stares at them for a few minutes, and passes rapidly on. He speaks, and His words are recorded. It has been said that in the Synoptists Jesus after the Resurrection ‘appears like a splendid meteor.’ But here, in S. John, He pauses and speaks, and His words have that inimitable impress of reality which a Shakespeare could not have given. His symbolical actions are instinct with meaning. A half sentence sums up the history of a great life. A hint compresses a whole prophecy. A familiar invitation to a walk upon the beach suggests thoughts of the joy of an eternal home. S. John did not possess the power, if he possessed the inclination, to invent anything of the kind.” *Church Quarterly Review*, Jan. 1880.

<sup>1</sup> John xxi. 6.

the Stranger, to the recollection of a former experience after a similar night of fruitless toil<sup>1</sup>, whispers to Simon Peter that He is none other than the Lord<sup>2</sup>.

But who is it that feels sure he knows who is standing on the beach? Is there any one of the Apostolic body whom our previous acquaintance with the Gospel narrative would have suggested as the speaker? Is there any that could have been placed before the "disciple whom Jesus loved," and who had been wont to lean on His breast at supper? It is S. John who first recognises the voice, just as it is the ardent, impetuous son of Jonas who girds his fisher's coat about him<sup>3</sup> and flings himself into the water, and by swimming and wading reaches the beach, followed by the rest in the boat dragging the net with the fish they have caught. Does not each act exactly as we should have expected him to act? Could the action of either be interchanged without marring the consistency of the picture? And as for the mysterious meeting on the smooth margin of the lake; the

<sup>1</sup> Luke v. 5.

<sup>2</sup> John xxi. 7.

<sup>3</sup> "No one but an eyewitness would have thought of the touch in John xxi. 7, τὸν ἐπενδύτην διεξώσατο, ἣν γὰρ γυμνός, which *exactly inverts* the natural order of one who is about to swim, and yet it is quite accounted for by the circumstances." Sanday's *Fourth Gospel*, p. 267.

PART III.  
Chap. VI.

fire of charcoal; the fish laid thereon and bread<sup>1</sup>; the counsel to bring of the fish which they had taken; the ready obedience of Simon Peter; his going on board<sup>2</sup> the vessel now in shallow water; the dragging of the net to land; the number of "the great fishes;" the early morning meal at which the risen Christ takes of the bread and fish and distributes unto them; the reverential awe which prevents the Apostles from questioning Him too curiously<sup>3</sup>;—does all this sound like the echo of words heard and the remembrance of sights seen in a vision by a credulous disciple? Again does the threefold inquiry of the Lord, the thrice-repeated answer of the Apostle, each time with a delicate shade of difference as to the word employed<sup>4</sup>, the threefold charge to feed the sheep

<sup>1</sup> John xxi. 9. The last time St Peter had seen a fire of charcoal in the court of the palace of Caiaphas cannot but have recurred to his mind.

<sup>2</sup> Ἀνέβη οὖν Σίμων Πέτρος, John xxi. 11, he went *up*, i.e. on board the vessel. The details in the verse strongly point to an eyewitness.

<sup>3</sup> Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, John xxi. 12. It is more than to "ask;" it denotes *studiose quærere*, to "ask curiously." "This is another sentence in which the feelings of the Apostolic circle are represented from within. It gives a graphic picture of the hushed wonder and awe with which the Apostles beheld what had happened." Sanday's *Fourth Gospel*, p. 268.

<sup>4</sup> Ἀγαπήs;—φιλω, John xxi. 15; ἀγαπήs;—φιλω, ver. 16;

and lambs of the flock, read as though they could possibly be ascribed to invention? And when all is over, is it like or unlike what has gone before that the now restored Apostle should inquire as to the future of his loved companion, while that companion remains silent, and lets him speak in his stead<sup>1</sup>? PART III.  
Chap. VI.

All is simple, natural, unaffected, all is perfectly in keeping with everything that has gone before. The Appearances of the Risen Christ can by no possibility be ascribed to a series of Visions. The minuteness of the details, the touches of exquisite psychology, the consistency of the action of each person concerned with all that has preceded, convince us that we are reading the narrative by an eye-witness of literal historical facts.

*φιλεῖς—φιλω*, ver. 17. Can all these delicate touches be artistic fictions?

<sup>1</sup> John xxi. 19—23. The prophecy of S. Peter's death is attested as historical precisely by its vagueness. Sanday's *Fourth Gospel*, p. 269.

## CHAPTER VII.

### CONCLUSION.

Οὐ σεσοφισμένοις μύθοις ἑξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν  
τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν.

2 PET. i. 16.

PART III.  
Chap. VII.

OUR examination, then, of the record of our Lord's Resurrection and of His Appearances vouchsafed during the great Forty Days, convinces us that they rest on an historical basis and are facts as true and as real as His Passion.

If these Appearances are not real and historical, the difficulties with which we are confronted are insuperable.

We are called upon to believe that men, like the Apostles, who had been trained up from childhood in sacrificial habits, who from early associations would naturally have been disposed to exalt the ancient ritual, and did adhere to many of

their ancient customs<sup>1</sup>, yet could bring themselves to assert that the entire system of the ancient sacrifices was done away and fulfilled in the death of One, Who, after disappointing by His ignominious end every hope they had ever cherished, disappeared and was no more seen.

We are called upon to believe that they could detach themselves from, and persuade many others also to forsake a religion, which even at the final siege of Jerusalem still exercised an irresistible spell over the minds of thousands and tens of thousands in Palestine; which with all its far-back memories and associations could kindle a fire of enthusiasm in the breast of the renegade Josephus<sup>2</sup>; which could rally to the banner of the boasting impostor Barcochba<sup>3</sup> multitudes of the nation burning with enthusiasm and fired by the memories of past greatness and past triumphs<sup>4</sup>; and to join a Society that could

<sup>1</sup> See above, p. 68.

<sup>2</sup> Joseph. *Bell. Jud.* chap. i; and see Stanley's *Sermon on the Apostolical Age*, p. 354.

<sup>3</sup> The chief seat of his rebellion was at Bethar or Beth Zor, Euseb. *Hist. Eccl.* iv. 7, to the south of Cæsarea, but it extended over a great part of Palestine. The Christians of Palestine were severely persecuted for not joining the national movement. See Graetz, *Geschichte der Juden*, iv. 157—197; Milman's *History of the Jews*, II. 425—435.

<sup>4</sup> Even after the destruction of Jerusalem many Jews clung

PART III.  
Chap. VII.

offer as a compensation for the loss of recollection so august and of institutions so venerable—*literally nothing*.

We are called upon to believe that men, who till the last moment could not bring themselves to realise the possibility of their Master's death<sup>1</sup>, who, whenever He spoke to them on the subject, could not comprehend His meaning or understand His words<sup>2</sup>; who on the day He died were scattered as sheep without a shepherd, every hope buried in His grave<sup>3</sup>; could yet within forty days after the event be transformed into new men, with new hopes, new conceptions, new impulses, —could confront danger and face persecution for ascribing to a Crucified Man Divine attributes, though for such an ascription, utterly opposed as it was to Jewish monotheism, they had no justification to urge which could stand the test of the slightest inquiry.

We are called upon to believe that in an age, when neither civilisation nor philosophy had

to the hope of the restoration of the Temple, and of the ancient services in their full splendour.

<sup>1</sup> Comp. Matt. xvi. 22; xvii. 23; Mark ix. 32; Luke ix. 45.

<sup>2</sup> See above, p. 234.

<sup>3</sup> Comp. Luke xxiv. 20, 21. For the feeling of the Disciples even when rumours of a Resurrection began to be bruited about see Luke xxiv. 23, 24.



eradicated or simplified the ancient sacrificial ritual<sup>1</sup>, when men were on the contrary exhausting themselves in their efforts to invent some new ceremonial of expiation<sup>2</sup>, and were seeking in cruel and revolting rites<sup>3</sup> purification from guilt

<sup>1</sup> Though after the destruction of Jerusalem sacrificial observances gradually disappeared, yet "the study and exposition of the laws of the Temple and of sacrifice were the principal compensations, as it was believed *that these laws were speedily to become again available*; nay, it was decreed that a priest was not to drink wine on the day he would have been on duty at the Temple, had its regulations still continued in force, for the miracle of the restoration might take place on that very day, and according to the Law the priest ought to be fasting then: and proselytes *were to deposit a sum of money that the legal sacrifice might be bought with it, in case of the restoration of the Temple.*" Döllinger, *Gentile and Jew*, II. p. 415.

<sup>2</sup> See above p. 255, and compare Renan, *Les Apôtres*, ch. xvii.

<sup>3</sup> This tendency reached its climax in the efforts made by the emperor Julian to restore heathenism. No emperor before him had so highly prized his office of pontifex maximus. "He turned his palace into a temple. Every day he knew better than the priests themselves what festival was in the pagan calendar, and what sacrifice was required by it. He himself acted as attendant, slaughterer, and priest. He was to be seen at one moment carrying the wood, at another blowing the flame, at another plunging his knife into the victim's throat, at another consulting the entrails." *Χαίρει καλούμενος ιερεὺς οὐχ ἥτρον ἢ βασιλεὺς*, Liban. *ad Jul. cos.* p. 394. See Article Julian in Smith's *Dict. of Christian Biography*, Vol. III.; "so prodigal were his sacrifices that the people of Antioch nicknamed him 'the Slaughterer'.....the multitude of oxen and smaller cattle, not to mention birds, offered almost daily

PART III.  
Chap. VII.

and ease of mind, yet at this very period there emerged from the centre and home of Judaism a society of men, who for the first time in the history of the world, enshrined in a Rite unique and unprecedented the idea that all sacrificial observances had found their consummation and fulfilment in the death of an obscure Galilean<sup>1</sup>, Who expiated the charge of blasphemy on His Cross, though for that idea they had no warrant or authority whatsoever.

Finally, we are called upon to believe that though this Rite only commemorated another of the innumerable triumphs of the great Conqueror, Death; though it only embodied a disappointment and enshrined despair; yet in spite of the pro-

by him was such, that according to Ammian, his troops, more particularly the Petulantes and the Celts, gourmandized so freely on the victuals and drink thus liberally furnished, that many of them had to be carried home to their quarters on the shoulders of bystanders." Amm. M. xxii. xii. 6, quoted in Randall's *Emperor Julian*, pp. 141, 142.

<sup>1</sup> Compare the taunt of Lucian, *de Morte Peregrini*, c. 11, Τὸν μέγαν οὖν ἐκείνον ἔτι σέβουσιν ἄνθρωπον, τὸν ἐν Παλαιστίνῃ ἀνασκολοπισθέντα; c. 13; τὸν ἀνεσκολοπισμένον ἐκείνον σοφιστὴν αὐτῶν προσκυνούσι; Origen *contra Celsum*, vii. 40, Νεκρὸν σέβοντες, καὶ Πατέρα ὅμοιον αὐτῷ ζητοῦντες; Arnob. *adv. Gentes*, i. 36, "Sed non idcirco Dei nobis infesti sunt, quod omnipotentem colitis Deum; sed quod hominem natum, et (quod personis infame est vilibus) crucis supplicio interemptum, et Deum fuisse contenditis, et superesse adhuc creditis, et quotidianis supplicationibus adoratis.

verbal difficulty of discovering any religion which can transcend the limits of its original home, it has yet secured acceptance amongst the most cultured nations of the West, and has succeeded in banishing into the darkness of oblivion one of the most deeply-rooted forms of worship which has ever obtained in the world.

Such a conclusion who can accept?

The early celebration of the Holy Eucharist, whether we reflect on the period when it began, or the previous training of those who first accepted it, or the renunciation of popular belief which it implied, or the total and overmastering change of thought and feeling in reference to the most time-honoured convictions which it involved, or its own utterly unprecedented character, remains and for ever must remain an absolutely unintelligible phenomenon without the fact of the Resurrection<sup>1</sup>.

As the Memorial of a Death and nothing more, it is absolutely meaningless. As a commemoration of death conquered by life, as a means of partici-

<sup>1</sup> "The Gospel narrative of the first Easter can be accounted for neither by an imaginary death nor by a visionary resurrection. A visionary resurrection runs up, in the last analysis, into a fraudulent resurrection, connived at by the most passionate teachers of the duty of veracity. The Church is too holy to repose upon a foundation of fraud: too solid to repose upon a foundation of mist." *Church Quarterly Review*, Jan. 1880.

PART III.  
Chap. VII.

pating in the benefits of a sacrifice offered by a risen Lord, at once God and Man, it is fraught with a momentous significance, and reconciles the phenomena of the past with those of the present.

To the Resurrection the Apostles declared that they were raised up as witnesses. Upon it they staked everything, their life, their credit, their veracity, and their hopes. In order to proclaim it they confronted danger, suffering, and death itself in some of its most appalling forms. As believers in it they were obliged to separate themselves from other men, to sever the ties of home and family and ordinary intercourse, to exchange all that life holds dear for sacrifices which made life little better than a daily martyrdom.

It is important to bear in mind what joining the Christian Society meant in early times. Even if we allow that the majority of the first believers were uncritical and credulous, and that they were unacquainted with the rigorous demands of "exact science," yet it cannot be said that they were more credulous than men in any age have been found to be, when worldly interests are at stake and an entire change of conduct is demanded, when old habits have to be broken up, and insult, contempt, danger, and death have to be confronted.

A belief in an actually risen Lord, and the prospect of his own resurrection, was all that the early Christian had to support him in hours which try men to the uttermost and show of what stuff they are made. If his hopes were bounded by this life only, if they were rounded off by this "bank and shoal of time," then indeed he was of "all men the most miserable," and his life was a blunder, a gratuitous folly.

The more the subject is considered, the more hopeless it will be found to reconcile the early celebration of the Eucharistic Feast, accompanied as it was by the institution of "the Lord's Day<sup>1</sup>,"

<sup>1</sup> Ἐν τῇ Κυριακῇ ἡμέρᾳ, Apoc. i. 10; comp. Acts xx. 7; 1 Cor. xvi. 1, 2; Heb. x. 25; Ep. Barnab. c. 15: "stato die" Plin. Ep. xcvi. "There must have been a depth of conviction as well as an amount of power difficult to estimate, in a belief that could lead to such an institution. Nor do we see the full force of this until we remember the totally different conceptions which the Sabbath and the Lord's Day expressed,—the one, the last day of the week, when man, weary of the work of the world, desired rest; the other, the first day of the week, when, about to enter upon the work of the world, he sought the joyful strength of God in which to face it; the one commemorating the close of the old creation, the other, the beginning of the new. A whole world of the most Divine ideas lies in our drawing aright the distinction between the Sabbath and the Lord's Day; and yet that great distinction came in a moment. How? Because it was believed that Jesus rose from the grave on the first morning of the week. It was this fact that made the difference, and a more powerful testimony to man's conviction of the truth of this event it

PART III.  
Chap. VII.

and followed up by that of Easter Day<sup>1</sup>, "the Queen of Days and the Festival of Festivals," with the concurrently gradual cessation of the ancient sacrificial ritual, except on the supposition that something occurred between the Passion of our Lord and the first celebration of this Holy Feast powerful enough to remove once and for ever the torturing doubts which must otherwise have accompanied every celebration, and glorious enough to transfigure the desolation and despair of the Story of the Cross, which otherwise it did nothing more than proclaim.

A "splendid guess," a "vague but loving hope," the dream of an enthusiast, the visions of credulous disciples—these will not account for an objective fact as indubitable as the continuous celebration of this Sacrament. They will not bear the weight of the superstructure which they have to support, they crumble to dust before the vastness of the Revolution which they have to explain.

The Resurrection alone as an actual fact, and not the mere belief in it, affords a satisfactory

would be impossible to produce." Professor Milligan's *Lectures on the Resurrection*, pp. 67, 68.

<sup>1</sup> "The testimony of the institution of Easter is like that of the institution of the Lord's Day, a testimony to the deep and powerful hold which the belief in the Resurrection of the Lord had over the Church's mind." *Ibid.* p. 69.

account of the matter, and no other account can be given, but what is imaginary merely and invented. PART III.  
Chap. VII.

If we accept it, we are in a position to interpret events which are notorious, which took place, not in a fabulous age but one which in a sense is close to us, of which we know a great deal, and which had its records, its monuments, and its archives<sup>1</sup>.

We can understand whence came the flood of light which irradiated the minds of the first disciples, and revealed to them once for all the true meaning of a Death which before they had not dared to contemplate, and could not understand.

We can look back and see how it came to pass that in spite of the shame of the Cross the Christian Society could gather and concentrate itself round the Person of Him Who died thereon; how the associations connected with the historical fact of the deliverance of a single nation from Egyptian bondage commemorated in a Paschal Feast, could be absorbed in the commemoration of a grander, wider, and more universal victory; and how the countless sacrifices of heathendom were fain to retire before a Feast upon a Perfect Sacrifice.

<sup>1</sup> See Rawlinson's *Bampton Lectures*, p. 223.

PART III.  
Chap. VII.

We can trace to its source the most startling religious Revolution which the world has seen, and can understand the secret of its origin and its power. We perceive that the religious history of the world during the centuries preceding the Advent was not a long purposeless parenthesis of useless rites and idle ceremonies. We see that Judaism—"the religion of the future"—*did* point on to something that was to be the reality and substance of its mysterious typical ordinances<sup>1</sup>; that the ten thousand sacrifices of heathendom were a confused outcry after a Perfect Sacrifice which has been realised once for all; and that a pledge of the conquest<sup>2</sup> of death has been given in response to the longing of men's hearts in all ages and in all lands.

We can understand why an entire change of sentiment respecting death itself<sup>3</sup> has been un-

<sup>1</sup> "Judaism with a typified atonement may be a miracle or a chain of miracles, but Judaism without it is a greater miracle still." Archer Butler's *Sermons*, I. p. 262.

<sup>2</sup> On the Resurrection of Christ as the pledge of our resurrection see Dr Swainson's *Hulsean Lectures*, p. 213.

<sup>3</sup> Nothing is sadder in the whole range of heathen literature than the sorrow without hope of Cicero at the death of his daughter Tullia. "Nihil de mœrore minuendo scriptum ab ullo est, quod ego non domi tuæ legerim. Sed omnem consolationem vincit dolor." Cic. *ad Att.* xiv. 14; *ad Div.* iv. 5, 6. Did nothing occur between B.C. 44 and A.D. 63 to account for the difference between the hopeless grief of the greatest of



doubtedly brought about amongst the nations of Christendom; how it has come to pass that on the monuments of the dead passionate reproaches against the caprice of angry gods<sup>1</sup> have given place to words of resignation and "sure and certain hope;" why the Christian is scarcely spoken of as dead, but rather as "sleeping" and "at peace;" why the symbols of the "Anchor" and the "Phoenix" appear so often on the Catacombs over the graves of men and women, whose life was martyrdom and whose end was agony.

The light shed into the tomb when the stone was rolled away on the world's first Easter Day irradiates the whole previous life of Him, Who had there been laid. We have the clue to "its mingled

Roman orators and the confidence which dictated an Apostle's words from his prison at Rome contained in 2 Tim. iv. 7, 8?

<sup>1</sup> Compare an inscription over the grave of a child who died at five years of age, "*To the unrighteous gods who robbed me of my life*"; and on the monument of a maiden of twenty, "*I lift my hand against the god who has deprived me of my innocent existence.*" Mabillon, *Iter. Ital.*, quoted in Döllinger, II. 189. The mixed inscriptions in the Catacombs in which the heathen formula D. M., or even the full *Dis manibus* appears in connection with Christian phraseology and Christian emblems, and testifies to a period of transition, are full of interest. Other inscriptions evidence the same lingering retention of heathen formulas and phraseology in the expressions "Lachesis," "Tænariæ fauces," "fatis ereptus iniquis," and the like. Smith's *Dictionary of Christian Antiquities*, Art. *Catacombs*.

PART III.  
Chap. VII.

elements of greater than human grandeur, and yet greater than human sorrow." He Who in divers ways and under various figures predicted the mystery of His Passion, and spoke of it to His disciples, though they could not understand His words, as the instrument of His triumph over the hearts of men, was at once the Son of God and the Son of Man.

True it is that when He instituted the Holy Eucharist, He instituted it without a word of comment or explanation<sup>1</sup>. True it is He did not make any formal profession of His intention to abolish the ancient sacrificial ritual, or elaborately explain how it was destined to "vanish away"<sup>2</sup>.

But His silence does not startle us. His majestic composure, His calm confidence does not surprise us. We recognise the Speaker. We know the Voice. He did not tell us that He had

<sup>1</sup> "It appeareth by many examples that the Apostles of their own disposition were very scrupulous and inquisitive, yea, in other cases of less importance and less difficulty, always apt to move questions. How cometh it to pass that so few words of so high a mystery being uttered, they receive with gladness the gift of Christ, and make no show of doubt or scruple?" Hooker, *Eccl. Pol.* Bk. v.

<sup>2</sup> It is remarkable that this is one of the very things which the Apocryphal Gospels ascribed to our Lord, when they represent Him as saying, ἤλθον καταλῦσαι τὰς θυσίας, καὶ εἰν μὴ παύσησθε τοῦ θυεῖν, οὐ παύσεται ἀφ' ὑμῶν ἡ ὀργή; *Evang. Ebion.* cp. *Epiph. Hær.* xxx. 16, 140.

come "to civilise rude nations, to humanise savages, to abrogate slavery, to abolish polygamy, to bring into disuse judicial torture, to rid cities of the sanguinary exhibitions of the amphitheatre, to break up caste, and to set men forward on the course of free and hopeful improvement on terms of brotherhood<sup>1</sup>."

He did not tell us this. But when we look back across the centuries, we can find the efficient principle of all these silent reforms in His Sermons and His Parables.

And even so with the wondrous scene in the Upper Room on the night before He died. He spake but few words, and He vouchsafed no comment. He trusted the ages to come, and He knew they would vindicate His unshaken confidence.

Have they failed to do this?

The celebration of the Holy Eucharist ever since and the existence of the Church at the present moment in all lands supply the answer. Is it possible to explain the celebration of this Sacrament at all, if no event as historically true as the Passion itself occurred to transfigure its shame?

What avail attempts to answer the question save in one way?

<sup>1</sup> Isaac Taylor's *Restoration of Belief*, p. 315.

PART III.  
Chap. VII.

"The law of gravitation," it has been said, "accounts for the various phenomena of motion, the falling of a stone, the jet of a fountain, the orbits of the planets, and so forth. It is quite possible for any one who is so disposed to reject this explanation of nature. Provided that he is allowed to postulate a new force for every new fact with which he is confronted, he has nothing to fear. He will then

'gird the sphere  
With centric and eccentric scribbled o'er,  
Cycle and epicycle, orb in orb,'

happy in his immunity. But the other theory will prevail none the less by reason of its simplicity<sup>1</sup>."

And so it is with the Resurrection.

The enormous weight of the historical effects produced by the belief in it must crush every effort to derive it from anything but the fact that the Redeemer of mankind did actually burst the bonds of death by rising on the world's first Easter Day, the pledge and the firstfruits of the resurrection of the race He came to save.

<sup>1</sup> See the article of the Bp. of Durham on Supernatural Religion in the *Contemporary Review*, Feb. 1876.



BY THE SAME AUTHOR.

- A Class-Book of Old Testament History.** With Four Maps. New Edition. 18mo. 4s. 6d.
- A Class-Book of New Testament History.** Including the connection of the Old and New Testament. New Edition. 18mo. 5s. 6d.
- A Class-Book of the Catechism of the Church of England.** New Edition. 18mo. 1s. 6d.
- A Shilling Book of Old Testament History.** New Edition. 18mo. 1s.
- A Shilling Book of New Testament History.** New Edition. 18mo. 1s.
- A First Class-Book of the Catechism of the Church of England,** with Scripture Proofs for Junior Classes and Schools. New Edition. 18mo. 6d.
- A Manual of Instruction for Confirmation and First Communion.** With Prayers and devotions. 32mo. 2s.
- First Communion, with Prayers and Devotions** for the Newly Confirmed. 32mo. 6d.
- The Order of Confirmation, with Prayers and Devotions.** New Edition. 32mo. 6d.
- The Hour of Sorrow ; or, the Office for the Burial** of the Dead. With Prayers and Hymns. 32mo. 2s.
- Apostles of Mediæval Europe.** Crown 8vo. 4s. 6d.

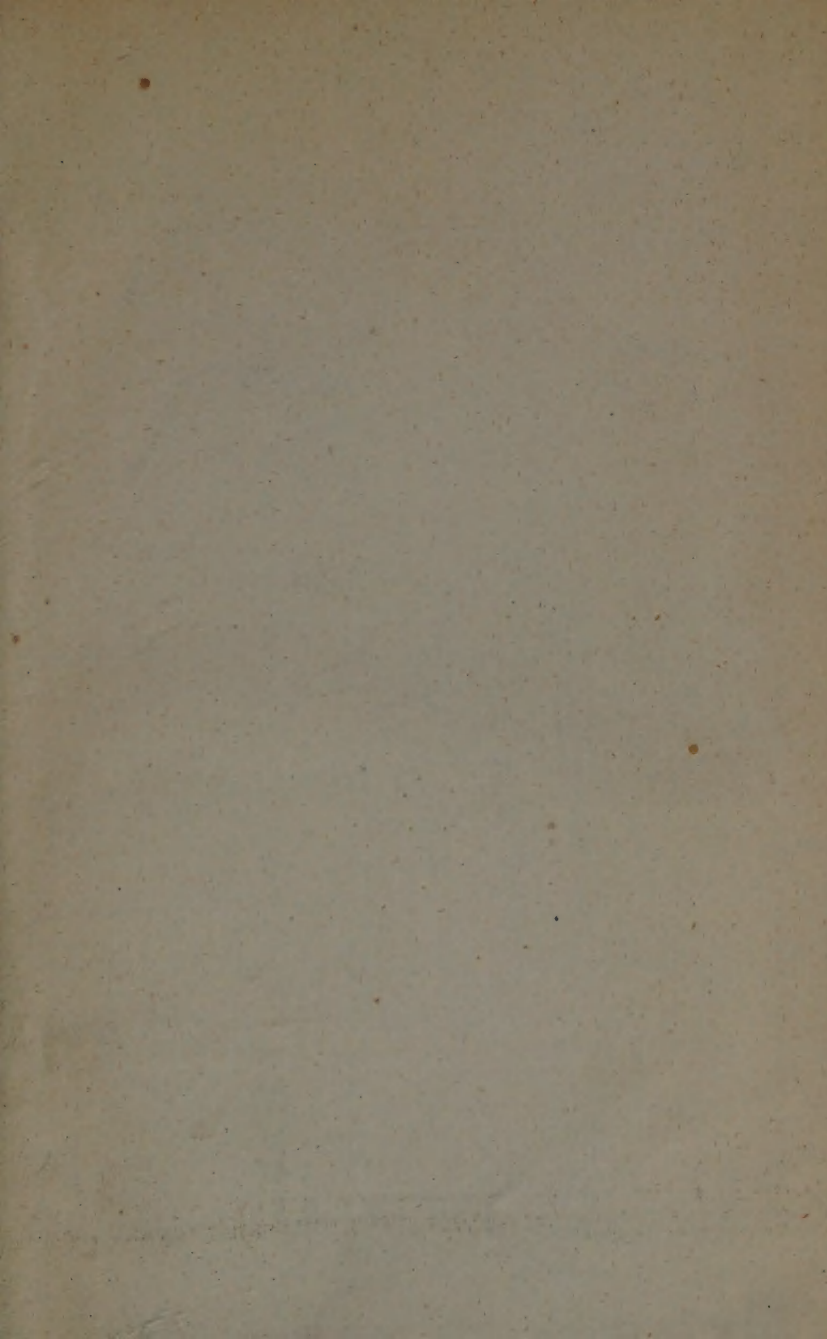
---

**An Elementary Introduction to the Book of Common Prayer.** With an Explanation of the Morning and Evening Prayer, the Litany, the Holy Communion, and the Baptismal and Confirmation Offices. By Rev. F. PROCTER, M.A., and Rev. G. F. MACLEAR, D.D. New Edition. 18mo. 2s. 6d.

**Children's Treasury of Bible Stories.** By Mrs HERMAN GASKOIN. Edited, with Preface, by the Rev. G. F. MACLEAR, D.D. 18mo. 1s. each.

- PART I. Old Testament.  
,, II. New Testament.  
,, III. Three Apostles.

MACMILLAN AND CO., LONDON.







743

DATE DUE

MR2 4'71

BORROWER'S NAME

Maclear

The evidential value

THEOLOGY LIBRARY  
SCHOOL OF THEOLOGY  
AT CLAREMONT

CALIFORNIA

13743

